



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

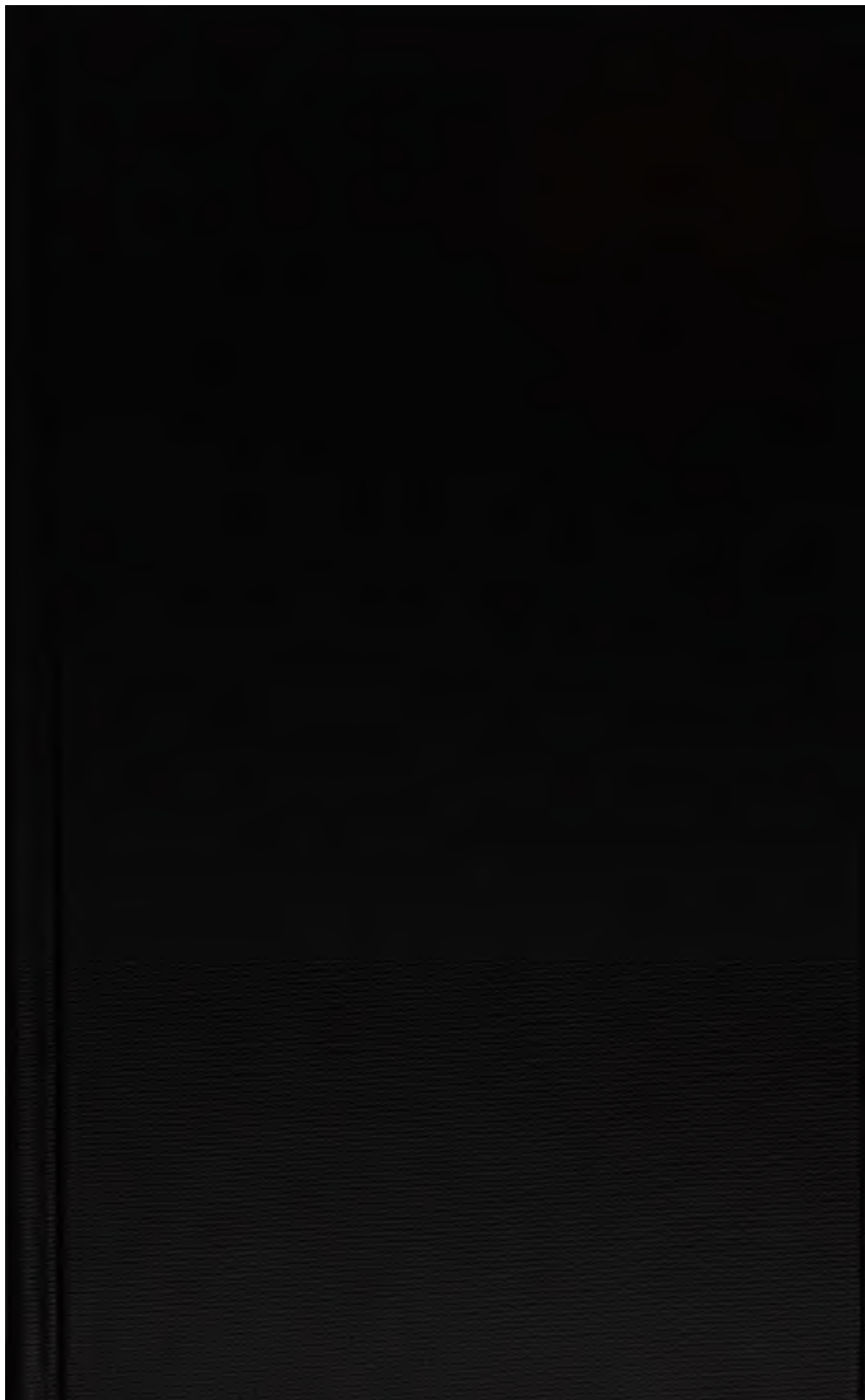
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



1

2









**JOURNAL**  
**OF THE**  
**POLYNESIAN SOCIETY**

**CONTAINING**

**THE TRANSACTIONS AND PROCEEDINGS  
OF THE SOCIETY.**

---

---

**VOL. XIV.**

---

---

**1905.**



**WELLINGTON, N.Z.:**

**PRINTED FOR THE SOCIETY BY WHITCOMBE AND TOMBS LIMITED, LAMBTON QUAY.**

**AGENT FOR AMERICA:**

**REV. S. D. PEET, EDITOR OF "THE AMERICAN ANTIQUARY," CHICAGO.**

**1906**





## CONTENTS OF VOL. XIV.

---

### No. 53.—MARCH, 1905.

Constitution of the Society, List of Officers and Members	...	v-x
List of Exchanges	...	xi
Annual Meeting...	...	xiii
Annual Report of the Council	...	xiii
Balance Sheet	...	xv
Maori Medical Lore. By Elsdon Best	...	1
Principles of Samoan Word-composition. By William Churchill, B.A.	...	24
Notes and Queries (175-177)	...	46

### No. 54.—JUNE, 1905.

Mana Tangata. By Lieut.-Col. Gudgeon, C.M.G.	...	49
Te Hekenga a Kahu-hunu. Na Pango-te-Whare-Auahi	...	67
• The Migration of Kahu-hunu (translation.) By S. Percy Smith	...	81
The Coming of Tainui. Related by Rihari Tauwhare	...	96
The Iri Karakia. Told by Major Tunui-a-Rangi	...	100
Notes and Queries (178)	...	102
Transactions and Proceedings	...	104

### No. 55.—SEPTEMBER, 1905.

Maori Religion. By Lieut.-Col. Gudgeon	...	107
Some Whanganui Historical Notes. By S. Percy Smith	...	131
Ngutu-Au. By George Graham	...	159
The Canoe of Maui. By J. Cowan	...	161
Notes and Queries (179-181)	...	168
Transactions and Proceedings	...	165

### No. 56.—DECEMBER, 1905.

Maori Superstition. By Lieut.-Col. Gudgeon	...	167
The Last of the Ngati-Mamoe. By J. Cowan	...	193
Te Korero mo Ngarara-Huarau. Na H. P. Tunui-a-Rangi	...	200
The Story of Ngarara-Huarau (translation). By S. Percy Smith	...	202
The Lore of the Whare-Kohanga. By Elsdon Best. Part I.	...	205
Genealogical Line from Io	...	210
The Hunakeha Tree. By W. T. Morpeth	...	216
Origin of the Ta-tatau or Heraldic Marks at Aitutaki Island. By Lieut.-Col. Gudgeon	...	217
Notes and Queries (182-184)	...	219



# POLYNESIAN SOCIETY.

---

## OFFICERS FOR 1905.

### Patron :

HIS EXCELLENCY, LORD PLUNKET, Governor of New Zealand.

### President :

S. PERCY SMITH, F.R.G.S.

### Council :

M. FRASER.

W. L. NEWMAN.

W. H. SKINNER.

W. KERR.

F. P. CORNILL

W. H. PARKER.

Joint Hon. Secretaries and Treasurers, and  
Editors of Journal :

W. H. SKINNER and WM. KERR.

---

THE Society is formed to promote the study of the Anthropology, Ethnology, Philology, History and Antiquities of the Polynesian races, by the publication of an official journal, to be called "THE JOURNAL OF THE POLYNESIAN SOCIETY," and by the collection of books, manuscripts, photographs, relics, and other illustrations of the history of the Polynesian race.

The term "Polynesia" is intended to include Australia, New Zealand, Melanesia, Micronesia, and Malaysia, as well as Polynesia proper.

Candidates for admission to the Society shall be admitted on the joint recommendation of a member of the Society and a member of the Council, and on the approval of the Council.

Every person elected to membership shall receive immediate notice of the same from the Secretaries, and shall receive a copy of the Rules, and on payment of his subscription of one pound shall be entitled to all the benefits of membership. Subscriptions are payable in advance, on the 1st January of each year, or on election.

Papers will be received on any of the above subjects if sent through a member. Authors are requested to write only on one side of the paper, to use quarto paper, and to leave one inch margin on the left-hand side, to allow of binding. Proper names should be written in ROMAN TYPE.

The office of the Society is at present at NEW PLYMOUTH, New Zealand.

The price of back numbers of the Journal, to members, is 2s 6d.

Vols. i, ii, iii, and iv are out of print.

Members and exchanges are requested to note the change in the Society's Office from Wellington to New Plymouth, to which all communications, books, exchanges, &c., should be sent, addressed to the Hon. Secretaries.

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.



VOL. XIV.

MEMBERS OF THE POLYNESIAN SOCIETY.

AS AT 1ST JANUARY, 1905.

The sign \* before a name indicates an original member or founder.

As this list will be published annually, the Secretaries would feel obliged if members will supply any omissions, or notify change of residence.

HONORARY MEMBERS.

Liliuokalani, ex-Queen of Hawaii, 1588, 21st Street, Washington, U.S.A.  
Rev. R. H. Codrington, D.D., Chichester, England  
Rev. Prof. A. H. Sayce, M.A., Queen's College, Oxford, England  
Hon. Sir J. G. Ward, K.C.M.G., M.H.R., Wellington, N.Z.  
Sir James Hector, K.C.M.G., F.R.S., Petone, Wellington, N.Z.  
Professor H. H. Giglioli, Museo Zoologico, 19, via Romana, Florence, Italy  
H. G. Seth-Smith, M.A., Chief Judge N.L. Court, Auckland, N.Z.  
Prof. W. Baldwin Spencer, M.A., The University, Melbourne (8/3/04)  
Prof. A. H. Keane, F.R.G.S., "Aram Gah," 79, Broadhurst Gardens, South  
Hamstead, London, N.W.

CORRESPONDING MEMBERS.

Prof. Otis T. Mason, A.M., Ph.D., Smithsonian Institution, National Museum,  
Washington, U.S.A.  
Rev. T. G. Hammond, Patea, Taranaki, N.Z.  
Te One Rene Rawiri Te Mamaru, Moeraki, Otago, N.Z.  
Rev. Mohi Turei, Waipatu, N.Z.  
Takaanui Tarakawa, Te Puke, Maketu, N.Z.  
Karipa Te Whetu, Whangarae, Croixelles, Nelson, N.Z.  
Tiwai Paraone, Miranda, Auckland, N.Z.  
Aporo Te Kumeroa, Greytown, N.Z.  
Hare Hongi, Wellington, N.Z.  
Wiremu Kauika, Waitotara N.Z.  
Tati Salmon, Papara, Tahiti.  
Pa-ariki, Ngatangia, Rarotonga.  
Rev. J. E. Moulton, Nukualofa, Tonga Island.  
Churchill, W., B.A., Fale'ula, East 12th Street, near King's Highway, Brooklyn  
N.Y., U.S.A.  
Cognet, Rev. Claud, S.M., Okato, N.Z.  
Tunui-a-rangi, Major H. P., Turanganui, Martinborough, N.Z.

ORDINARY MEMBERS.

- \* Adams, C. W., 9, Telford Terrace, Oriental Bay, Wellington
- \* Alexander, Dr. E. W., F.R.G.S., Dunedin, N.Z.
- \* Alexander, W. D., F.R.G.S., D.Sc., Honolulu, Hawaiian Islands
- Aldred, W. A., Bank of New Zealand, Christchurch, N.Z.
- Aitken, J. G. W., M.H.R., Wellington, N.Z.
- Ashcroft, R. H., Esq., c/o Taupo Totara Timber Co., Mokai, via Putaruru, N.Z.
- Atkinson, W. E., Whanganui, N.Z.

# *JOURNAL OF THE POLYNESIAN SOCIETY.*

- Birch, W. J., Marton, N.Z.
- Blair, J. R., Terrace, Wellington, N.Z.
- Barron, A., Land for Settlement Department, Wellington, N.Z.
- Best, Elsdon, Ruatoki, Rotorua, N.Z.
- Buller, Sir W. L., K.C.M.G., F.R.S., Terrace, Wellington, N.Z.
- Battley, R. T., Moawhango, N.Z.
- Bamford, E., Auckland, N.Z.
- Benn, H. R., Rotorua, N.Z.
- Buchanan, W. C., M.H.R., Carterton, N.Z.
- Bennett, Rev. F. A., Rotorua, N.Z.
- British and Foreign Bible Society, 114, Queen Victoria Street, London, E.C.
- Browne, A. H., Rarotonga
- Brown, Mrs. J., Kohimarama, Auckland
- Brown, Prof. J. McMillan, Christchurch, N.Z.
- Boston City Library, Boston, Mass., U.S.A.
  
- Chapman, His Honour F. R., Wellington, N.Z.
- Carroll, A., M.A., M.D., Denbeigh Ho., Koogarrab, Sydney, N.S.W.
- Carkeek, Morgan, Otaki, N.Z.
- Chambers, W. K., Repongaere, Gisborne, N.Z.
- Carter, H. O., 475, West 148rd Street, New York
- Comins, Ven. Archdeacon R. Blundell, Norfolk Island
- Chapman, M., Wellington, N.Z.
- Cooper, His Honour Theo., Wellington, N.Z.
- Coates, J., National Bank of N.Z., Wellington, N.Z.
- Corkill, F. P., New Plymouth, N.Z.
- Clarke, A. E. A., New Plymouth, N.Z.
- Clark, Patrick, c/o Wilkie & Co., Dunedin, N.Z.
- Chatterton, Rev. F. W., Te Rau, Gisborne
- Cole, Ven. Archdeacon B. H., D.C.L., New Plymouth, N.Z.
  
- Denniston, His Honour J. E., Christchurch, N.Z.
- Davies, Henry, Tennyson St., Napier, N.Z.
- Dulau & Co., 87, Soho Square, London
- Drummoud, James, "Lyttelton Times" Office, Christchurch, N.Z.
- Donne, T. A., Tourist Department, Wellington, N.Z.
- Dixon, Ronald B., Harvard University, Cambridge, Mass., U.S.A.
  
- Emerson, J. S., Honolulu, Hawaiian Islands
- Ewen, C. A., N.Z. Insurance Co., Wellington, N.Z.
- Edger, F. H., Judge N.L.C., Auckland, N.Z.
  
- Fraser, D., Bulls, Rangitikei, Wellington, N.Z.
- Friedlander, R., Carlstrasse 11 Berlin, N.W.
- Friedlaender, Dr. B., Regenten Strasse 8, Berlin, W.
- Fletcher, Rev. H. J., Taupo, N.Z.
- Forbes, E. J., 6, Spring Street, Sydney, N.S.W.
- Fraser, M., New Plymouth, N.Z.
- Fisher, T. W., New Plymouth, N.Z.
- Frear, Chief Judge, W. F., Honolulu, Hawaii
- Frith, John F., Survey Office, New Plymouth.
- Fowlds, G., M.H.B., Auckland, N.Z.
- Fenwick, Geo., "Otago Daily Times," Dunedin
  
- Grace, L. M., N.L.P. Dept., Government Buildings, Wellington, N.Z.
- Gudgeon, Lieut.-Col. W. E., C.M.G., Govt. Resident, Rarotonga
- Gordon, H. A., F.G.S., Auckland, N.Z.
- Gurr, E. W., Chief Judge, Pagopago, Samoa.
- Gill, W. H., Kobe, Japan.
- Graham, Geo., c/o Wynyard & Purohas, Auckland, N.Z.
- Gray, M. H., A.R.S.M., F.G.S., &c., Lessness Park, Abbeywood, Kent, England

## LIST OF MEMBERS.

ix.

- Haddon, A. C., D.Sc., F.R.S., Inisfail, Hills Road, Cambridge, England
- \* Hursthouse, C. W., Roads Department, Wellington, N.Z.
- \* Hocken, Dr. T. M., F.L.S., Dunedin, N.Z.
- \* Hamilton, A., Museum, Wellington, N.Z.
- \* Henry, Miss Teaira, Little Britain, Sheridan Street, Honolulu, Hawaiian Islands
- Harding, R. Coupland, Wellington, N.Z.
- Hutchin, Rev. J. J. K., Rarotonga Island
- Hastie, Miss J. A., 11, Ashburn Place, Cromwell Road, London
- Hutton, Capt. F. W., F.R.S., Christchurch, N.Z.
- Hughes, R. O., New Plymouth, N.Z.
  
- Iorns, William, Masterton, N.Z.
  
- \* Johnson, H. Dunbar, Judge N.L. Court, Whanganui, N.Z.
- Jollie, Mrs., Edinboro Road, Riccarton, Christchurch, N.Z.
  
- \* Kenny, Hon. C. W. A. T., M.L.C., Picton, N.Z.
- Kühl, W. H., W-Jäger Strasse, 78, Berlin
- King, John, Gisborne, N.Z.
- Kerr, W., New Plymouth, N.Z.
- Kelly, Hon. T., M.L.C., New Plymouth, N.Z.
  
- \* Lawrence, Rev. W. N., Aitutaki Island, Rarotonga
- \* Large, Major J. T., Mangaia Island, Rarotonga
- \* Laing, R. M., M.A., High School, Christchurch, N.Z.
- Leggatt, Rev. T. W. Watt, Malikula, New Hebrides
- Lambert, H. A., Tane, Pahiatua, N.Z.
- Leslie, G., Government Buildings, Wellington, N.Z.
- Lethbridge, F. Y., M.H.B., Feilding, N.Z.
  
- \* Marshall, W. S., Te Hekenga, Pemberton, Wellington, N.Z.
- \* Morpeth, W. T., Survey Department, New Plymouth, N.Z.
- \* Major, C. E., M.H.B., Hawera, N.Z.
- \* MacDonald, Rev. Dr. D., Efate, New Hebrides
- \* Mackay, A., Feilding, N.Z.
- Mitchell, F. J., Home Rule, Mudgee, N.S.W.
- Mackay, Captain A. W., Bathurst, N.S.W.
- March, H. Colley, M.D., F.S.A., Portesham, Dorchester, England
- Mair, Captain G. W., F.L.S., Wellington, N.Z.
- Marshall, J. W., Tututotara, Marton, N.Z.
- Marshall, H. H., Motu-kowhai, Marton, N.Z.
- McNab, R., M.H.B., Gore, N.Z.
- Maunsell, R., Eridge, Masterton, N.Z.
- MacLaurin, Professor, Victoria College, Wellington, N.Z.
- Martin, Josiah, F.G.S., Auckland, N.Z.
- Marchant, J. W. A., Surveyor General of N.Z., Wellington
- Mackintosh, Rev. Canon A., F.R.G.S., Honolulu, Hawaii
- Malone, W. G., New Plymouth, N.Z.
- Matthews, H. J. Chief Forester of N.Z., Wellington
  
- \* Nelson, C. E., Rotorua, Auckland, N.Z.
- Nathan, D. J., Wellington, N.Z.
- Newell, Rev. J. E., Malua, Samoa.
- Nairn, F. E., Hastings, H.B., N.Z.
- Ngata, A. T., M.A., LL.B., Awarua, Gisborne, N.Z.
- New York Public Library, Astor Library Buildings, New York
- Newman, W. L., New Plymouth, N.Z.

Oahu College, Honolulu, Hawaiian Islands



## JOURNAL OF THE POLYNESIAN SOCIETY.

- Peebles, James M., Glenavy, South Canterbury
- Phillips, Coleman, Featherston, N.Z.
- Pope, J. H., Education Department, Wellington, N.Z.
- Pritt, Archdeacon, F. G., Gairlock, Brisbane, Queensland
- Partington, J. Edge, F.R.G.S., British Museum, London, England
- Pomare, Dr. M. H. P. N., Health Department, Wellington, N.Z.
- Parker, J. H., New Plymouth.
  
- Reeve, Wellwood, Tolaga Bay, Gisborne N.Z.
- Rutland, Joshua, Canvastown, Marlborough, N.Z.
- Roy, R. B., Taita, Wellington, N.Z.
- Reweti, Ru, Opua, Auckland, N.Z.
- Roy, J. B., New Plymouth, N.Z.
- Roberts, W. H. S. Newborough, Oamaru
  
- Smith, W. W., F.R.E.S., Ashburton, Canterbury, N.Z.
- Shand, A., Oatham Islands
- Smith, F. S., Gisborne, N.Z.
- Smith, M. O., Survey Department, Wellington, N.Z.
- Smith, S. Percy, F.R.G.S., New Plymouth, N.Z.
- Smith, H. Guthrie, Kaimoe, Patutahi, Gisborne
- Stout, Hon. Sir E., K.C.M.G., Chief Justice, Wellington, N.Z.
- Skinner, W. H., Survey Department, New Plymouth, N.Z.
- Saxton, Henry Waring, F.L.S., New Plymouth, N.Z.
- Smith, T. H., Grafton Road, Auckland, N.Z.
- Scott, Prof. J. H., M.D., F.R.S.E., Otago University, Dunedin, N.Z.
- Stainton, W., Mokoia, Woodville, N.Z.
- Smith, Hon. W. O., Honolulu, Hawaiian Islands
- Spencer, W. E., New Plymouth, N.Z.
- Samuel, Oliver, New Plymouth, N.Z.
  
- Tregear, E., F.R.Hist.S., Wellington, N.Z.
- Testa, F. J., Honolulu, Hawaiian Islands
- Turnbull, A. H., Bowen Street, Wellington, N.Z.
- Tinline, J., Nelson, N.Z.
  
- Way, Right Hon. Sir Samuel James, Bart., P.C., Chief Justice, Adelaide, S.A.
- Webster, J., Hokianga, N.Z.
- Wilkinson, G. T., Otorohanga, Auckland, N.Z.
- Wheeler, W. J., Survey Office, Auckland, N.Z.
- Williams, Right Rev. W. L., D.D., Bishop of Waiapu, Napier, N.Z.
- Wright, A. B., Survey Department, Auckland, N.Z.
- Williams, Rev. H. W., M.A., Gisborne, N.Z.
- Williams, J. N., Frimley, Hastings, Hawke's Bay, N.Z.
- White, Taylor, Wimbledon, Hawke's Bay, N.Z.
- Wilson, A., Survey Office, Auckland, N.Z.
- Wilcox, Hon. G. N., Kauai, Hawaiian Islands
- Watt, Rev. W., Tanna, New Hebrides
- Williams, F. W., Napier, N.Z.
- Wallis, Right Rev. F., D.D., Bishop of Wellington, N.Z.
- Whitney, James L., Public Library, Dartmouth, Boston, U.S.A.
- Woodworth, W. McM., Museum Comp. Zoology, Cambridge, Mass., U.S.A.
- Webster, W. D., New Plymouth, N.Z.
- Walker, Ernest A., M.D., New Plymouth, N.Z.
  
- Young, J. L., c/o Henderson & Macfarlane, Auckland, N.Z.

### PRESIDENTS (Past and Present).

- 1892-1894—H. G. Seth-Smith, M.A.
- 1895-1896—Right Rev. W. L. Williams, M.A., D.D.
- 1897-1898—The Rev. W. T. Habens, B.A.
- 1899-1900—J. H. Pope.
- 1901-1903—E. Tregear, F.R.H.S., &c.
- 1904-1905—S. Percy Smith, F.R.G.S.



## LIST OF EXCHANGES.

**T**HE following is the list of Societies, &c., &c., to which the JOURNAL is sent, and from most of which we receive exchanges. There is a tacit understanding that several Public Institutions are to receive our publications free, so long as the New Zealand Government allows our correspondence, &c., to go free by post.

Agent-General of New Zealand, 13 Victoria Street, Westminster, London, S.W.  
Anthropologische, Ethnographische, etc., etc., Gesellschaft, Vienna, Austria.  
Anthropologie, Société d', 15, Rue Ecole de Medicin, Paris.  
Anthropologia, Museo Zoologica, Florence, Italy.  
Anthropological Society of Australia, c/o Board of International Exchanges  
Sydney.

Anthropological Institute of Great Britain, 3 Hanover Square, London, W.  
Anthropologie, École d', 15 Rue Ecole de Medicin, Paris.  
Australasian Association for the Advancement of Science, University, Sydney.  
Aute (Te) Students Association, The College, Te Aute, Hawke's Bay, N.Z.  
American Oriental Society, 235, Bishop Street, Newhaven, Conn., U.S.A.

Bataviaasch Genootschap, Batavia, Java.  
Buddhist Text Society, 86/2 Jaun Bazaar Street, Calcutta.  
Blenheim Literary Institute, Blenheim, N.Z.  
Bureau of American Ethnology, Smithsonian Institution, Washington.  
Bernice Pauahi Bishop Museum, Honolulu, H.I.

Canadian Institute, 46 Richmond Street East, Toronto.  
Cambridge Philosophical Society, Cambridge, England.

Faulté des Sciences de Marseilles, Marseilles, France.

General Assembly Library, Wellington, N.Z.  
Géographie, Société de, de Paris, Boulevard St. Germain 184, Paris.

Historical Society, Honolulu, Hawaiian Islands.

Institute, The Auckland, Museum, Auckland, N.Z.  
Institute, The Philosophical, Christchurch, N.Z.  
Institute, The Philosophical, Wellington, N.Z.  
Institute, The Otago, Dunedin, N.Z.

Japan Society, 20 Hanover Square, London, W.

Kongl. Vitterhets Historie och Antiquitete Akademien, Stockholm, Sweden.  
Koninklijk Instituut, 14, Van Galenstraat, The Hague, Holland.

Literary and Historical Society, Quebec, Canada.

Museum, Christchurch.  
Museum, The Australian, Sydney.  
Minister of Education, Wellington.  
Minister, Right Hon. the Premier, Wellington.  
Minister, Hon. The Colonial Secretary, Wellington.

Na Mata, Editor, Suva, Fiji.

Public Library, New Plymouth, N.Z.

Public Library, Auckland.

Public Library, Wellington.

Public Library, Melbourne.

Public Library, Sydney.

Peet, Rev. S. D., Ph.D., Editor of "The American Antiquarian," 5817, Madison Avenue, Chicago.

Peabody Museum of Archeology and Ethnology, Harvard University, Cambridge, U.S.A.

Reading Room, Rotorua, N.Z.

Royal Geographical Society, 1 Saville Row, London.

Royal Geographical Society of Australasia, Brisbane.

Royal Geographical Society of Australasia, c/o G. Collingridge, Waronga N.S.W.

Royal Geographical Society of Australasia, 70 Queen Street, Melbourne.

Royal Geographical Society of Australasia, Adelaide.

Royal Society, Burlington House, London.

Royal Society of New South Wales, 5 Elizabeth Street, Sydney.

Royal Asiatic Society of Bengal, 87 Park Street, Calcutta.

Royal Colonial Institute, Northumberland Avenue, London.

Real Academia de Ciencias y Artes, Barcelona, Spain.

Smithsonian Institution, Washington.

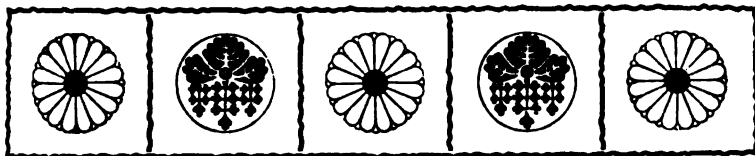
Société Neuchâtoise de Géographie, Neuchâtel, Switzerland.

Secretary, General Post Office, Wellington.

Secretary (Under) Colonial Secretary's Department, Wellington.

Secretary (Under) Justice (Native), Wellington.

Wisconsin Academy of Science and Arts, Madison, Wisconsin, U.S.A.



## ANNUAL MEETING OF THE SOCIETY,

*Held at New Plymouth, N.Z., 31st March, 1905.*

THE adjourned Annual Meeting was held as above, the President (Mr. S. Percy Smith) in the chair, the following members being present:—Messrs. W. L. Newman, W. Kerr, J. H. Parker, F. P. Corkill, W. D. Webster, and W. H. Skinner.

The Minutes of the last Annual Meeting, together with the Annual Report and Balance Sheet, were read and confirmed, and ordered to be printed in the next JOURNAL.

The following officers were elected for the ensuing year:—President, S. Percy Smith; Secretary, W. L. Newman; Council, Messrs. W. Kerr, M. Frazer, and W. L. Newman; Hon. Auditor, W. D. Webster.

The following new members were elected:—

366. Honorary Member—Professor A. H. Keane, F.R.G.S., "Aram gah," 79, Broadhurst Gardens, South Hampstead, London, N.W.

367. Corresponding Member—Major H. P. Tunui-a-rangi, Turanganui, Martinborough, N.Z.

368. Ordinary Member—R. H. Ashcroft, care of Taupo Timber Company, Litchfield, N.Z.

At a previous Council meeting, Mr. W. H. S. Roberts (365), of Newborough, Oamaru, N.Z., was elected an ordinary member.

## ANNUAL REPORT OF THE COUNCIL,

FOR THE YEAR ENDING 31st DECEMBER, 1904.

*Presented to the adjourned Annual Meeting, 31st March, 1905, in terms of Rule No. 31.*

IN presenting its Thirteenth Annual Report the Council desires to congratulate members on the continued well-being of the Society. No incident of any importance has marked our proceedings, but matters have, as ever, gone smoothly on, whilst we may fairly claim that the object for which the Society was founded has made some progress. Our quarterly JOURNAL has appeared not quite so regularly as during the preceeding year, due to the continued absence of the Editor, but it is hoped that the ensuing year will see a return to its normal conditions in that respect. Volume XIII. contains a few more pages than the preceeding one, and a good many illustrations. It has often been stated that the size of the JOURNAL might be increased, as there is plenty of matter on hand, if some of our members would assist in translating the many papers we possess, some of which are of great value, and should be rendered available for members. There are over twenty members of the Society who are competent Maori scholars, and who might undertake some of this, and thus relieve the Editor of some of this onerous work.

## JOURNAL OF THE POLYNESIAN SOCIETY.

The Society has, for some years, been without a Patron—indeed, ever since Her Majesty Liliuokalani, ex-Queen of Hawaii, ceased to hold her high office as Queen of that group—but during the year His Excellency Lord Plunket, Governor of New Zealand, has most graciously consented to accept this office.

In our last year's report we referred to the new Maori Dictionary, which the Rev. H. W. Williams has in hand. We learn that fair progress is being made in the matter, and that many contributions from gentlemen who have made collections of words have been received, and others promised. As Mr. Williams proposes visiting Capetown during this year, advantage was taken of this opportunity to request the Right Hon. the Premier to put Mr. Williams in communication with the Premier of the Cape, with a view to his ascertaining the value of the Grey collection of Maori documents, now at the Capetown Library. It is hoped that the short time at Mr. Williams's disposal at the Cape will enable him to obtain some idea of what the value of the collection is for, at least, philological purposes.

We regret that death has removed some of our members during the year, amongst whom may be mentioned Te Kahui Kararehe, of Rahotu, Taranaki, a former contributor to the JOURNAL; and John Fraser, LL.D., of Maitland, N.S.W., a frequent contributor to our Transactions.

On the 1st January, 1905, our numbers stood as follows:—

Patron	..	..	..	..	1
Honorary Members	..	..	..	..	8
Corresponding Members	..	..	..	..	16
Ordinary Members	..	..	..	..	164
					<hr/>
					189

This shows a decline of six members as compared with the previous year, and is due to the fact of a considerable number of members having been struck off the roll for non-payment of subscriptions.

Our financial position is much as it was in previous periods, as a glance at the Accounts attached will show. Our total receipts (with balance from last year) were £179 8s. 3d., whilst the expenditure was £138 4s. 6d., leaving a balance in hand of £41 3s. 9d., all of which was required to meet liabilities. The Capital Account increased by £18 9s. 5d. The members in arrear were:—One year, 18; two years, 13; representing a sum amounting to £44.

**BALANCE SHEET FOR YEAR ENDING 31st DECEMBER 1904.**

### CAPITAL ACCOUNT.

Examined and found correct—H. W. SAXTON Auditor.

W. H. SKINNER,  
*Hon. Secretary and Treasurer Polynesian Society.*





# The Journal of the Polynesian Society.

---

VOL. XIV., 1905.

---

## MAORI MEDICAL LORE.

NOTES ON SICKNESS AND DISEASE AMONG THE MAORI  
PEOPLE OF NEW ZEALAND, AND THEIR TREATMENT OF THE  
SICK ; TOGETHER WITH SOME ACCOUNT OF VARIOUS  
BELIEFS, SUPERSTITIONS AND RITES PERTAINING  
TO SICKNESS, AND THE TREATMENT  
THEREOF, AS COLLECTED FROM  
THE TUHOE TRIBE.

---

BY ELSDON BEST, OF TUHOE LAND.

---

### PART I.—CONTINUED

#### THE NGAU PAEPAE RITE.

THE singular performance known by the above name is one of the most extraordinary customs of a strange people—extraordinary even for a Maori. It consists of causing a sick person to bite (*ngau*) the beam of a latrine, with which native villages were provided in former times. By sick person is meant any one suffering from *hara* (transgression of laws of *tapu*) or of witchcraft, *i.e.*, any person afflicted by the gods ; and the vast majority of ills, pains, and diseases were so caused, according to Maori ideas. The one idea which seems to pervade this ancient rite seems to be that the *paepae hamuti*, or latrine, which is very *tapu* and possesses great *mana* (power, prestige) holds the power of being able to prevent or avert the effect of the anger of the gods and the shafts of magic, which latter, although directed by man are really carried out by the gods.



It is not the intention to here give all matter connected with this subject, which would lead into many byways in which, I believe, are traces of an ancient system of phallic worship, or of a recognition of and belief in the male and female forces—the active and the passive—as applied to the universe. My notes on these matters are getting somewhat numerous; we will reserve them for a future paper, giving here some explanation of how such beliefs influenced the treatment of the sick.

These rites performed at the latrine are described as a *whiti i te mate* (averting the evil of death or sickness), or as a *parepare*, which means the same thing, or as a *ripa*, which signifies to deprive the gods of power, to put bounds to their power for evil. But the general term for the rite is *ngau paepae*. An old man said to me, "The *paepae* is the *tangata matua*, it is the *hau ora* of man. It is the destroyer of man; it is the saviour of man." Should a person be going on a journey he will first be conducted to the latrine and caused to bite the beam thereof. That will avert the magic arts of those he is going amongst. Persons going through this rite always stand in front of the bar, for that is life. The other side, the rear of the bar, is death, and is termed *kouka*. It is the *Po*,\* it is the *rua iti*, it is the realm of Hine-nui-te-Po. When performing rites of magic at the *paepae* whereby to slay man the performer stands at the front of the bar, for that is the world of life. Should the *wairua* (spirit) of his enemy cross to the *kouka*, it will assuredly be destroyed.

But that sick person has yet to be cured. In the evening, when the sun has set, the priest conducts his patient to the *paepae*. They place themselves before the bar, the priest saying, "*E'ngau to waha ki te paepae*," i.e., commanding the person to bite the bar, which he does. The priest repeats:—

"Ka kai koe ki tua  
Ka kai koe ki te paepae  
E takoto nei  
Koia nga tapu  
Koia nga popoa  
Koia nga whare  
Koia nga urunga  
Koia nga tapu nei.  
He atua kahu koe  
Haere i tua  
Haere i waho  
Haere i te rangi nui e tu nei  
Mahihi ora  
Ki te whai ao  
Ki te ao marama  
Ko rou ora."

They then return home; the rite is over.

\* i.e., Hades, the realm of darkness.

It is said that the demon who has been afflicting the person would sometimes be seen to leave his body and fly off into space, and in the gathering shades of night a shower of bright objects would be seen flying off, these being the offspring of the expelled demon.

When a person had been guilty of trespassing on a sacred place, such as already explained, the *ngau paepae* rite will take the *tapu* off him and save him from the effects of his act, *i.e.*, save him from being afflicted by the gods. Here is the sort of *karakia* used on such occasions :—

“ Ngaua i te pae  
Ngaua i te wehi  
Ngaua i te upoko o te atua  
Ngaua i a rangi e tu nei  
Ngaua i a papa e takoto nei  
Whakapa koe ki te ruahine  
Kia whakaorangia koe  
E tahito nuku, e tahito rangi  
E tahito pamamao  
Ki Tawhiti i Hawaiki.”

In time of war any interference with *tapu* objects, persons, or places has the effect of causing the person to be afflicted by Tu-mata-rehurehu, *i.e.*, he will become nervous, apprehensive, listless, and also lose his power of second sight; hence he will be of no use in the fray. These afflictions may, however, be cured by the above rite, or by the *hirihiri*.

#### KAI URE.

Anyone suffering from the numerous ills caused by witchcraft might be cured by the process or charm known as *kai ure*. Or it may be utilised in order to ward off the shafts of magic, which you believe some person to be directing against you. In repeating this spell or charm the reciter must clasp his *membram virile* in his left hand. The following is a specimen of the incantation used—possibly not complete.

*Ka rere te ringa maui ki te hopu ite tawhito, ka titoiria, ka karakia atu :—*

“ Kai ure nga atua  
Kai ure nga tapu  
Kai ure ou makutu.”

Another *kai ure* spell is that beginning :—

“ Whakataha ra koe  
E te anewa o te rangi e tu nei  
He tawhito to makutu  
E homai nei kei taku ure.” &c.

Which averts or wards off the magic arts, and after which is recited the *tuaimu* spell, in order to destroy the wizard :—

“ Kei te imu te ruhi  
Kei te imu te mate.” &c.

These incantations have already been given in full in a former paper on "Maori Magic."\*

Another "warding-off" spell commences:—

"Kai ure  
Kuru ki whakataha te mate  
Tau e patu ai ko taku ure."

#### WHAKANOHU MANAWA.

The rite or invocation known by the above name was for the purpose of causing the breath of life to be retained by a dying person, and it is said that it was used to restore to life those who had died. Information regarding the actions of the priest are lacking, but below are given specimens of the invocations repeated:—

"Ko to manawa, ko taku manawa  
Heuea mai  
Tutakina mai to manawa  
Hoki mai ki roto nei  
He urunga, he tapu  
Kei te whiua, kei te taia  
Mata taitaia te ihi nei  
Mata taitaia te atua e patu nei  
Haere i tua, haere i waho  
Haere i te pu, haere i te more  
Ka whiwhia ka rawea  
Ka puta ki te whai ao,  
Ki te ao marama  
Ko rou ora."

*He karakia whakanoho i te manawa o te tupapaku:* A charm to cause the breath of life to be retained by the sick.

"Ko to manawa  
Ko taku manawa  
Ka turuturua, ka poupoua  
Ki tawhito o te rangi—e  
Ko wai te atua e patu nei?  
Ko moana nui, ko moana roa  
Ko moana te takiritia  
Ki te whai ao  
Ki te ao marama  
Ka uru te ora, ka uru ki roto  
Ka uru te mate, ka uru ki waho  
Uru, toro hei."

The following example is a good one. A reference to the *whare o aitua*, heretofore mentioned, may be observed therein.

"Kai hea?  
Kai hea te pu o te mate?  
Kai runga, kai raro  
Kai te hikahika nui no Hine-nui-te-Po

\* See "Nga Moteatea," p. 305, for an interesting *kai ure*.

Wetekina i runga, wetekina i raro  
 Wetekina i te ate  
 Wetekina i te manawa  
 No hea te atua?  
 No runga, no raro te atua  
 He tipua koe, he tawhito au  
 Wetea,  
 Wetea mai te whiwhi  
 Wetea mai te hara  
 Wetea kia matara, kia mawheto  
 Tawhito te rangi te taea  
 Tiu hara nui, hara roa  
 Kati te riri  
 Kati te patu e te atua  
 Ka pikitia e koe te tuahu nei  
 Ka kakea e koe te ihi tapu  
 Pikipiki, kakekake  
 Kia kite koe i te hua mokimoki  
 Tu te rupe, tu te kawa  
 Ko te kawa i numinumia ai  
 Ki te pa tuatahi, ki te pa tuarua  
 Ka haramai, ka whakakiki ahu mai  
 Ahu mai ki te ao marama  
 Mo te ao ano koe  
 Kai hea to ara e piki ai koe?  
 Kai te rangi tuatahi, kai te rangi tuarua  
 Kai te rangi tuatoru, kai te rangi tuawha  
 Kai te rangi tuarima, kai te rangi tuaono  
 Kai te rangi tuawhitu  
 Tukua atu tama kia puta ki te ao  
 He ohorere te tokomauri  
 Tihe mauri ora ki te ao marama."

The following is said to be a charm or invocation to ward off all evils from the people. The last lines are those of a charm to heal wounds.

"Tua mai te whiwhia  
 Tua mai te rawea—oi!  
 Hao ki uta  
 Hao ki te rangi nui e tu nei—oi!  
 Haere ki waenga tapu  
 Tapu ihi, tapu rangi  
 Toro i rangi  
 Tonoa mai te pu  
 Tonoa mai te more  
 More ki tua, more ki waho ra  
 Hukia mai te ihi  
 Hukia mai te hata papatea  
 Korihi te manu  
 Korihi te po, te ata haea  
 Huna mai te ruruku  
 Kohera mai te ruruku  
 Uru ki tua, uru ki waho  
 Kei te awhenga, kei a tutaka rewa  
 Mahu akuanei, mahu apopo,  
 Mahu a takiritanga o te uana (? ata)  
 Toro hei."

A charm known as *titikura* was used by the priests of old to restore persons to health.

When you have been compelled by the exigency of war to strike down a relative, and you do not desire that he shall die, you expectorate into your hand and then rub the spittle on the prostrate body of your relative, repeating as you do so—

“Mau ka hoki mai  
Hoki mai ki te ao nei.”

(Return to this world—i.e., to life.)

For in war time you are under *tapu*, and hence your saliva is also *tapu* and possesses power, both healing and destructive. A warrior spits on his weapon when repeating a charm to make its thrust or blow effective. A tree-feller spits into the kerf or scarp in order that his arms may not become weary.

Speaking of the Aboona, or Archbishop of Abyssinia, Winwood Reade, in his “Martyrdom of Man,” says—“This ecclesiastic is regarded with much reverence. . . . by way of a blessing he spits upon his congregation, who believe that the episcopal virtue resides in the saliva.”

We have seen that, when a person's illness has been caused by magic, the priest can identify the individual who performed the magic rite, either at the water side or at the *paepae*. But if the person be dead when the priest arrives, then he will find out who caused his death when the body is buried, either when the grave is being prepared or when the body is being placed in it, or sometimes afterwards.

Affections of the throat were thought to be caused by the eating of sacred food, such as that prepared for the *tapu* persons who were engaged in burying the dead, or in exhuming the bones thereof.

A choking person was relieved by means of such charms as the following, the sufferer being slapped on the back at the time of repetition :—

“Kaitoa ano koe kia raao  
Nau ka ngau mai, ngau mai  
Nau ka ngau atu, ngau atu  
Te horo a te kawau  
Horo mania, horo panuku  
Horo, puhaina mai ki waho.”

or the following :—

“Te whai whiti raao, tapa raao  
Kaitoa koe kia raao  
Na to kai tu, na to kai rere  
Na to kai haere  
Na to kai tama-wahine  
E hia ou kai ?  
E rua ou kai  
I horomia e koe  
Ko nini, ko nana

Ko te patari o Wahieroa  
Tama wahine, whakaruakina  
Raoa ki waho  
Hokaikai ana ou ringaringa  
Hokaikai ana ou waewae  
Hotu nuku, hotu rangi  
Hotu pakia  
Whakaruakina  
Nau mai ki waho

Charms for the relief of choking and those to cure burns and wounds all come under the generic term of *whai*.

#### WOUNDS.

The Maori can stand a good deal in the way of wounds. He recovers from severe wounds very often in a most surprising manner, as I myself have seen. Tales are told of the warriors of old and how they often fought on, though severely wounded: How Pa-i-te-rangi fought Tapoto, of Te Kareke, until eight spear wounds brought him down; how Te Ika-poto, of Tuhoe, received six spear wounds in the desperate affair at Papakai, and then managed to escape from the victors of that Homeric combat; how Kai-namu, of Te Arawa, received six wounds from musket balls at Te Ariki, and lived.\*

I have heard natives state that half-castes sometimes die from the effects of slight wounds.

In regard to wounds, there were formerly two methods of treating such. One was the time-honoured mode of the neolithic Maori—viz., by rite and charm. The other was by the use of certain simples, which we will describe in the latter part of this paper.

If a person cut himself, say with a stone adze while working, he would first apply the implement with which he cut himself to the wound, and then repeat a charm such as the following, in order to stop the flow of blood and cause the wound to heal:—

"Te whai one tuatua, one taitaia  
Te haehaea, ko te piere  
Te ngawha, tē katikati  
Torokina, toro wheua  
Toro katikati te uaua  
E mahu, e mahu—e!  
Werowerohia atu nei taku tao  
Werowerohia ai Utupaoa.  
E te toto pouri, nau mai ki waho  
E te toto potango, nau mai ki waho  
Kinikini, panapana  
Ko mata te hakuwai  
Ki wai ora, ki wai te mumuhu  
Te ara maomao, te tini kai mata  
Ki te ara ki Otuimukia (?)  
Ka puta kai waho kai te mokopu roa  
E mahu—e!  
E mahu —e!"

\* See St. John's "Pakeha Rambles through Maori Lands," p. 29, for some good instances of Maori fortitude.

Here is another *whai* charm for healing wounds :—

“ Te whai one tuatua, one taitaia  
Ko te piere, ko te ngawha  
Ko te kapi ka—pi  
Mahu akuanei, mahu apopo  
Koi tae mai ki to kiri tipu  
Ki to kiri ora, ki to mataniho  
Kai tai rori i tai pupu  
Tenei te rangi ka ruruku  
Rukutia i o kiko  
I o toto, i o uaua  
E mahu—e ! ”

And yet another :—

“ He nonota, he karawa, he au ika  
Ko Tane tutakina te iwi  
Tane tutakina te uaua  
Tane tutakina te kiko  
Tane tutakina te kiri  
Tane tutakina te parapara  
Tane tutakina te kapiti rangi  
E mahu akuanei  
E mahu apopo  
E mahu a takiritanga o te ata.”

In the case of a broken limb, a piece of *manuka* bark was placed lengthways on the limb so as to cover the fracture, and then wrapped round the limb and tied, and there left until the bone set. The process, however, was expedited by the repeating of a charm known as a *hono*.

The following is a very ancient method of treating a person who has been wounded, or has a bone fractured, or has been bruised by a fall, etc. The priest would proceed to *takahi* the sufferer—*i.e.*, he would, as the person lay on the ground, place his left foot on his body, and repeat the invocation, termed *haruru* :—

“ Haruru ki tua  
Haruru ki waho  
Haruru ki runga ki tenei tangata.”

The priest then repeats the following charm, termed a *hono*.  
(Were it a burn he would repeat the *whai wera*.)

“ Tao ka tu  
Ka tu ki hea ?  
Ka tu ki runga  
Ka tu ki waho  
Ka tu ki te uaua nui o rangi  
Ma wai e mimi ?  
Ma tahito e mimi  
Ma wai e mimi ?  
Ma te atua e mimi  
Taku kiri nei  
Taku kiri tapu  
He kiri ka toetoes

Ka hahaea ki te taha o te umu  
 Hail  
 Ka toro te kiri ora  
 Ka mahu te kiri ora  
 Mahumahu akuanei  
 Mahumahu apopo."

The priest places his left foot on the patient's body because that foot is *tapu*. The *manea* of his left foot will give power, efficacy, etc., to the rite. *Manea* is a term applied to the *hau* of the human foot and footstep. It is the sacred vital principle, prestige, power, of that member. The *manea* is the caretaker and salvation of man; its influence is very great.

#### BURNS.

The following is a charm repeated in order to cure a burn. It is termed a *whai wera*, and is said to have originated with 'Tawhaki, a remote ancestor who possessed strange powers.

"Te whai, te whai  
 Te turitaku, te poko taringa  
 Te rushine matua.  
 I wera koe ki hea?  
 I wera ki Tarahanga a ue Tawhaki  
 Hoki taku tama  
 Ka tokia to kiri ki te wai ti  
 Ki te wai ta\*  
 Ka ka te motumotu  
 Ka ka te ngarahū  
 He wera iti te wera  
 He wera rahi te wera  
 He wera kaupapa  
 Mahu akuanei, mahu apopo  
 Mahu a tikiritanga o te ata."

Splints for fractured bones were sometimes made of the thick leaf base of *phormium tenax*.

#### PART II.

We now come to the second part of our paper—viz., the treatment of disease, wounds, etc., by various simple remedies. This part will not cover much space, inasmuch as the Maori of old relied principally upon his priest when attacked by sickness, and the priests did not deal in simples, herbal remedies, etc., but believed firmly that their cryptic *karakia* and strange rites were the sole means of saving the patient's life. Ridiculous as these beliefs were, it will yet be seen that we are not yet out of the wood ourselves, and holy relics, wells, etc., are still believed in by the superstitious. Our praying for rain and fasting are also survivals of barbarism which die hard.

\* Whai ti and whai ta in another version.



In regard to the following account of the various simple remedies used by the natives, I am by no means prepared to state that all such here given were used in olden times—*i.e.*, before the arrival of Europeans. In fact, I believe most of them to be modern, being based on the European methods of treatment of the sick. The use of simples was not encouraged in the days of old, for that would have lessened the power of the priests, who relied principally upon their absurd rites and incantations. For no Hippocrates had appeared to separate medicine(!) from theology, and shamanism was rampant.

#### DIARRHŒA (*Korere*).

Several native remedies obtain for this complaint. One consists of the lower part of the young undeveloped leaves of the *toetoe* plant. These are simply chewed. The young leaves of the *kokomuka*, a *veronica*, are also used in a similar manner, as also are the roots of the flax (*phormium tenax*).

The bark of the *manuka* tree is also used for diarrhœa and dysentery. Pieces of the bark are boiled until the water is dark coloured, and this decoction is drunk. Here, again, superstition steps in. The aged lady who gave me this note states that just twelve pieces of bark must be used—neither more nor less—and they must all be cut of an even length and size. If this be not done, then the medicine will not be effective. The bark of the white *manuka* only is used, the branches of which are drooping and the leaves fragrant, and which is said by the natives to be the male tree (*rakau toa*).

A diet of fern root causes severe constipation, in which a stick was often used to assist evacuation.

#### MATE POKAPOKA.

The above term is applied to diseases which eat into the flesh, and certain forms of venereal disease would come under this head. It is applied to *patito* (ringworm) and *hura*. The latter is a very disfiguring complaint, of which I do not know the European name, and seems generally to attack the neck and side of the head, which gets into a dreadful state. When cured it leaves the skin much marked, drawn and seamed. This complaint is also termed *hore*. It is said to have been common here before the arrival of Europeans.

The *patito* is here given as the name of an eruption on the head. It frequently attacks children. I have also heard that it is applied to ringworm. The following is the the local method of treating these complaints:—Some wood ashes are placed in a small vessel, and over them is poured a liquid made by boiling or steeping pieces of the bark of *kouhai* and *manuka* trees in water. This delightful mixture is

stirred and allowed to dry, when it sets hard. When used, the skin is scored with a sharp instrument, and some of the block of ashes is scraped off and rubbed into the scored lines. This ash mixture is termed *pureke*.

This scoring of the skin is very common among the natives. It is done for headache and almost any pains affecting the body. The skin is scored with a needle, and then either pain-killer or vinegar is rubbed in, as a rule.

The above treatment of *hura* is probably modern, as the *mate pokapoka* are thought to be caused by Ruamano, one of the gods, or rather demons, of the Tuhoean Pantheon, and divers other *atua*, or demons. Tarakumukumu is another demon of this class, and is the cause of the disease to which the same name is applied. It is a *mate poka* (ulcer) which appears on the thighs. Bathing with hot water is the modern remedy. The *papaka* is another *atua*, or disease of the *mate poka* class. It will heal up and then break out in another place. Deaths occur from it. It does not seem to have any special treatment. It is said to have originated with the Whatu-i-apiti people of Hawke's Bay.

#### MATE TOKATOKA.

The above complaint is, I believe, what we term piles. One method of treating it is frequent bathing in a sulphur spring. The method employed in this district is for the person to sit over a small, smouldering fire of chips of totara wood. I am told that *tokatoka* is the same complaint as the pre-European *paipai*, or allied to it. Eating of *taro* causes, it is said, an intense itching of the anus with some natives.

#### NGERENGERE (LEPROSY).

This complaint is said to be peculiar to the Taupo district, but I give here the few notes I have obtained concerning it. It was unknown in Tuhoeland. The disease termed *tuwhenua*, mentioned in native tradition as having formerly afflicted the Ngati-Whatua tribe, may have been something similar. *Ngerengere* is a species of elephantiasis.

A singular belief exists among the old natives, that the *ngerengere* disease is caused by the fish of the sea\* and by the land birds. The aged Pio, of Ngati-Awa, said to me:—"Another *atua* (god, demon, affliction) of the Maori people is the *ngerengere*. No one recovers from that disease. The persons who destroy the Maori people by that

\* This belief seems to support a theory lately enunciated in the *London Times*, to the effect that leprosy results from the eating of stale fish.—Ed.

complaint are the fish of the ocean and the birds of the land. I say that the *ngerengere* is a plebeian complaint, unlike the *whewhe* (boils) and *hakihaki* (cutaneous diseases), which are aristocratic complaints. If a person appears to be recovering from the *ngerengere*, that means that the cause of the disease has fled to the ocean, but ere long they will return and again assail the person. Then he will die. This disease was first introduced by the Ngati-Whatua tribe. It appeared at Taupo a long time ago, and the first person afflicted by it there was cast into a cave called Oremu."

It is said that certain persons had the power of causing others to be afflicted by the *ngerengere*—i.e., by means of a magic rite termed *wero ngerengere*. As the disease progressed, the person's extremities dropped off joint by joint. Some assert that Te Whetu, of Taupo, still possesses this power.

Now, in an article on leprosy, contributed by M. Dastre, to a French magazine, the writer states that several experts have maintained that the use of decayed fish and thirst-giving salted meats as food is one of the most efficacious causes of leprosy.

The two songs here given were composed by Te Rohu, of Taupo, when he was attacked by the *ngerengere* :—

"Ka ura mai te ra, ka kōhi au he mahara  
E hoa mā—E! He aha tenei hanga, E te rau e pae  
Tirohia mai ra aku pewa i taurite  
Tenei ka titiko kai te ngaru whakakeo  
E tere i Taupo  
Ko te rite i taku kiri, ka ura mai i te rangi  
Ka riro aku taonga i a Te Anga-a-mai i tawhiti  
Tutata a Ngati-Whatua  
Whakarongo mai ra, E koro!  
I Tongariro, i te puke ronaki  
Te uru ki te whenua i mahue matau  
Te tira o te taniwha  
Me i hurihia iho, e au aua taku moe  
Ki taku makau tipu—e!"

Te Anga-a-mai—or, perhaps, Te Anga, is said to be the name of the ancestor, who was the *ariki* of the *ngerengere* disease.

#### A LAMENT.

By Te Rohu. *He tangi nana, mona e ngāua ana e te ngerengere.*

"Era te ata iti hohoro mai koia  
Matatu noa ana ko au nei anake  
Kai te mura tonu o te pu a Rewi e ka ana  
E pa! I heria mai i tua  
Kia rongō atu au i te papa koura  
Hai taoro iho mo te kino  
I taku tinana ka tuaketiā  
Ko tahau repera pai tonu tenei e te tangata

Ko te tika i to pono  
 Horahia mai ra, kia ui atu au  
 Ko wai to ingoa? Ko te ana i Oremu  
 Ko tau rakau kai te mata *ngira* tonu  
 Te ngotonga ki roto ra  
 Aue! Te mamas ra!"

#### TENGA (GOITRE).

Goitre is common in this high lying district, but those afflicted by it are mostly women. No attempt seems to be made to cure it. The term *tenga* is a singular one (here pronounced *tena*). It is applied to the Adam's apple of the throat, and also to a bird's crop. Only three cases of men being affected by goitre have I noted among this tribe, but many women have it, some of them being quite young girls.

#### WHEWHE (BOILS).

This appears to have been a fairly common complaint in former times. When ripe they are squeezed, so as to force the core (*whatu*) out, and in former times human milk was then applied. A sort of decoction made from the leaves of the *kawakawa* shrub (*piper excelsum*) is now used; it is drunk as a blood purifier. It is probably a modern item. Another decoction, made from the *rauriki* plant, is also used to cure carbuncles and that sort of thing. Captain Mair relates a singular rite of yore connected with boils.\*

*Tapoa* is a name applied to an abscess, as also is *maiao* and *makimaki*.

*Maki* is applied to a scab.

*Huahua* is applied to pimples or a rash on the skin.

*Hoipu*, a blister containing water.

*Murupo*. This term is applied to a sort of rash which breaks out on the lips. It itches very much. Many small pimples (*huahua*) appear, and the lips feel hot and appear red. Then blisters (*hoipu*) appear.

The sap of a plant called *parani*, a wild daisy, is used to cure an ulcerated (*maoa*) mouth. Fronds of the *kiwikipi* fern are chewed for sore mouth or tongue.

The term *mate pukupuku* is applied to any complaint in which the skin becomes rough or pimply (*ka papa hueke katoa te kiri* or *papa uku*). It includes *kawakawa* or low fever, and other complaints, such as measles.

\* See *Ahi tapoa*, Trans. N.Z. Inst., Vol. 35, p. 30.

## HAKIHAKI.

*Hakihaki*, a severe form of itch, a skin disease, is common in this district, which is not to be wondered at when one notices the native diet, mode of living, and aversion to soap and water. It is known as *harehare* among some tribes. This distressing malady was formerly treated by the use of a sort of lotion applied to the affected parts. The outer bark of the *mumono* (*coprosma grandifolia*) was scraped off that tree, and the inner bark obtained. This was squeezed in order to express the sap, which was applied as above, the affected parts being first rubbed with oil or fat in order to soften the same and expose the diseased parts. The sap of the *horopito* (*drimys axillaris*) shrub was also used to cure skin diseases.

The *paipai*, another pre-European cutaneous disease, obtained here. It was cured by means of the smoke of a fire of *totara* wood, elsewhere described. The name has also been applied to gonorrhœa, introduced by Europeans. Remedies for the latter are the sap of the *horopito*, tobacco leaves, and the bark of the *toromiro* tree (*podocarpus ferruginea*).

*Kotureture*.—A venereal disease. It affects both sexes, and causes the skin of body and limbs to turn a hideous white, in large blotches. Copper filings from a penny are used to cure the *kotureture*. The natives pretend to believe that this disease is caused by eating the liver of the shark. Another method of treating this and other venereal diseases, as also piles, is to make a hole or short tunnel in an earth bank, with a small shaft for an outlet. A small smoky fire of chips or shavings of *totara* is made in this tunnel, the smoke escaping by the shaft, over which the person sits, covered with a sheet or old cloak, to prevent the smoke from escaping too rapidly.

*Pakewakewa*.—If a woman uses her own or another woman's clothing for a pillow, she will be affected by the complaint known as *pakewakewa*. The skin of her face and neck will become rough (*whakewheke*), possibly pimply, or covered with eruptions. The *pakewakewa*, it is said, is followed by the *kiri hoko* or blotched skin, repulsive white patches appearing thereon (see under *kotureture*). Possibly the *pakewakewa* may be some form of venereal disease. Oil is rubbed on affected parts. It seems to me that syphilis is not nearly so prevalent among the natives as it was twenty or thirty years ago.

*Patuheni* is said to be another name for the *paipai* Maori or original *paipai* (see *ante*).

*Mimi taeturi* is applied to painful and difficult urination. The parts are bathed with water in which leaves of the *hutiwai* plant have been boiled.

In cases of venereal disease a moss known as *angiangi* is steeped in water and placed on the affected parts. *Paea* (? fire) seems to be a term for gonorrhœa. It is accompanied by retention of urine. In these cases a plant known as *maaue* is boiled, and the water applied to parts.

The affections of the eyes which trouble the natives are probably caused by their mode of living—the smoky state of their huts in winter time.

*Tōrūrai*.—This term is applied to a weakness of the eyes, in which state they are always watering. For anything of this nature the sap of the *aka kura*, a creeper, is used. A piece of the creeper is cut into short lengths, one end of which is placed in the mouth, and by blowing the sap is forced out at the other end. This is collected and applied to eyes.

*Toretore*.—This is an inflammation probably. It is a redness of the corners of the eye. It does not affect the whole eye. The sap of the *kopukupuku* plant is applied to the eyes.

*Kiritona*.—This is what we term a sty on the eyelid. When *maoa*, or ripe, it is squeezed to express the core (*whatu* or *nganga*), and human milk is then applied to the place. Another method of curing(!) a *kiritona* on the eye is simply to point the finger at it. Yet another is to hold, with both hands, a piece of fern stalk close to the affected eye, so as just to touch the *kiritona*. The stick is then bent until it snaps, while in that position. This process is repeated. My informant added—"That will cure the *kiritona* for a time, but it appears again."

*Pashena* is a term applied to the discharge from sore eyes, or to the effect of it upon the skin adjacent. "*Ka pashena katoa i waho o nga kanohi i te pirau.*" It sounds suspiciously like our word "poison."

*Paua* is a term applied to a light coloured spot, mark, or growth on the pupil of the eye.

Eye complaints were sometimes said to be caused by *atua kahu* (see *ante*).

#### TOOTHACHE (*Niho tunga*).

Some singular cures for toothache are used by the natives, and the old people state that toothache has become much more common since the natives have become Europeanised—*i.e.*, since the advent of the white man. One method of treating toothache is to place one end of a small stick against the tooth and then to strike the other end a smart tap with another stick. A Spartan-like remedy this. Another cure is for the person to hold some of his urine in his mouth for a time. This is done early in the morning. This is said to kill the *ngarara* (insect, grub, or reptile) which causes the pain, according to native belief.

In olden times charms were repeated in order to cure toothache, as also others to cause children's teeth to grow. A modern cure is to place in the tooth a piece of the chestnut (*maki*) of a horse's leg, but the patient must not see the article, or no cure will be effected. He must get some one else to procure it and place it in his mouth. Another way to cure toothache is to apply to the toothe a piece of the tough, leather-like cocoon of a kind of caterpillar which is found attached to branches of the *manuka* shrub. The sap of a plant known as *kopukupuku* and *mārūrū* is also used. The leaves are clenched between the teeth of the suffering person, who is then told to sleep, and when he awakens the pain will have disappeared. But, as in the former case, the sufferer must not see the leaves, or they will lose their virtue. A piece of the bark of the *ngaio* tree (*myoporum laetum*) is also used as a cure for toothache, and I think that I have heard, on the West Coast, of *pukatea* bark being used for the same purpose.

In cases of difficult menstruation a decoction made from flax root and a creeper called *aka taramoa* is used. Another medicine used for the same is made from the bark and berries of the *rohutu* tree.

#### WOUNDS, ETC.

A decoction made by boiling in water pieces of bark of the *rātā* tree (*metrosideros robusta*) is said to be an old time lotion for wounds. Another lotion for a like purpose is made from the barks of the *rimu* (*dacrydium cupressinum*) and *tawa* (*nesodaphne tawa*) trees, the bark of the former being cut into pieces and that of the latter scraped, and the whole then boiled or steeped in water, together with some leaves of the *tutu* shrub (*coriaria ruscifolia*).

In preparing such things in former times either stone boiling (*huahua*) or steeping in water was practised.

Another such lotion is made from a plant called *namunamu* (*geranium molle*). Mr. Cheeseman informs me that this plant is probably an introduced one, but that opinions differ on the subject. The *namunamu* and *piripiri*, and sometimes other herbs, are boiled or steeped in hot water, and the water is used to apply to open wounds, or rubbed on as an embrocation for contusions. It is said to be an antiseptic. The leaves are also applied as a poultice.

An infusion of the barks of the *kowhai* and *manuka* trees is drunk for internal pains and applied outwardly for pains in the back or side.

Children apply the sap of dock leaves (*paewhenua*) to abrasions. If I can trust my memory through long years, we used to rub dock leaves on the hand when stung by a bee.

When women have been tramping the rocky beds of these mountain streams engaged in netting the somnolent *kokopu*, they find their feet (the women's, I mean) sore from treading on rough and sharp stones. To ease this feeling they heat leaves or plants at a fire and apply them as a sort of dry poultice, the process being known as *tāpi*.

Wounds are sometimes cauterised, a piece of half dry *pirita* (supplejack, a creeper, *riphogonum scandens*), being burned at one end held close to the wound.

In the case of a cut, or any slight wound, a native will often urinate on the same, believing that it will prevent swelling or inflammation. This is a very old method.

A sort of embrocation, applied outwardly for divers aches and pains, is made by steeping pieces of *rātā* bark in cold water until the latter is discoloured. It is, however, necessary that the person who procures the bark does so early in the morning, and no member of the household may eat or smoke until he returns, or the medicine will lose its virtue.

In cases where a swelling appears in the groin, as from a wound in foot, etc., two cooking stones are obtained from the nearest steam oven. One of these stones is held on the swelling while it is struck with the other stone. This will cure the swelling—at least so say the Maori.

To restore a person apparently drowned, the process known as *whakapua* is employed. The person is held so that the smoke of a fire will enter his nostrils, which will bring him to (*ka ketu ake te manawa*).

Pimples, termed *huahua*, are simply squeezed when ripe.

*Kopito* is a term applied to pains in the stomach.

*Hawanirani* is a skin disease which affects children. It is said to be cured by applications of the sap of the *veronica* and *hangehange* shrubs.

Natives are affected by two kinds of worms, termed *ngaio* and *iro*. Some assert that both are modern complaints. The *ngaio* is so named because it resembles a worm of that name found sometimes in the *kokopu* fish and in the *kaka* bird. Both these worms are collected when passed, and cast into a fire. Should they burn with a slight report or explosion, that is a sign that the worms will soon leave the person. Should they not so explode, then the person will not get rid of them.

The bark of the *manono* tree, a *coprosma*, is crushed and applied to cuts and bruises.

The water which exudes freely from a broken young shoot of the supplejack (*riphogonum scandens*) is applied to wounds.



A sort of steam bath was occasionally used by the Maori, in some cases by women suffering from soreness after parturition. When, having given birth to a child, milk does not flow from the mother's breasts, they are bathed with warm water to cause the milk to flow and prevent the affection of those parts termed *u taetas*, in which the breasts get very bad. In cases of retention of the placenta, a modern custom is to make a decoction by boiling leaves of *kopakopa* (*plantago major*), clover, and *pucha pororua*, in which some salt is put. This is drunk by the sufferer, and everything will then come away.

The disease termed *hura*, before mentioned, commences its ravages on the neck, and extends upwards to the ears and downwards to the shoulders or armpits. Then, in some cases, death ensues.

The placing of sick persons in cold water, immersion in streams, was, and is, a common habit, and seems to be done quite regardless of what the person's complaint may be. When the siege of the Matai pa, at Waihora (Turanga), was lifted, the rescuers found the garrison in the most dreadful state from starvation, etc. So they collected the numerous sick and immersed them in the stream hard by—to cure them.

The expression *ahi mate* (extinct fire) is applied to places where all the people are ill of some epidemic sickness and so cannot keep fires alight. It is the "cold hearthstone" of Celtic peoples.

We have already noted the disastrous effects of various epidemics which, at different times, decimated the Maori tribes. Captain Mair mentions one such which carried off great numbers of the aborigines of the Chatham Isles in 1839, and adds that in the same year a great plague of influenza committed great ravages among the New Zealand Maori.\*

Some remarkably interesting, though brief, notes on disease among the Maori people, by Dr. Newman, will be found at p. 488 of Vol. XII., Trans. N.Z. Inst.

#### POISONS.

The poisonous substances in this district are the *wharangi*, *tutu*, *waoriki*, and *puapua-a-Autahi*. The latter is a kind of toadstool, and, if eaten without being properly cooked, affected the eater severely. He would be unable to walk properly, but would stagger about (*ka ruriruri te tangata nana i kai*). This article was formerly wrapped in layers of *rangiora* leaves and baked in hot ashes. In modern times it has been boiled. These modes of cooking render it harmless.

To cure a person poisoned by *tutu* berries, the old method was to place him bodily in the water, but in late times salt and water has come into use, presumably as an emetic. The poisonous properties of

\* See Trans. N.Z. Inst., Vol. III., p. 312.

the *tutu* berries are termed *huarua*, and are said to be contained in the seeds. The sufferers were usually children, and, when affected, their bodies would be immersed in a stream. They would sometimes recover.

The *waoriki*, a swamp plant, is poisonous to animals, and the honey of the blossoms is also poisonous, and sometimes causes death. It appears to bloom in the fall of the year. Tatu, of Tuhoe, died of eating some *waoriki* honey. A companion took a dose of painkiller and recovered.

The leaves and honey of the *wharangi* shrub are poisonous. Horses poisoned by it are sometimes cured by being bled, or running them about until they sweat profusely.

The bite of the *katipo* spider is treated by the *whakapua* process already described—i.e., by holding the person in the smoke of a fire. Some state that the sufferer was first placed in a stream.

The placing of sick persons in cold water appears to have been always a habit of the Maori, and doubtless has caused many deaths.

The wound inflicted by a sting-ray was, I have heard, treated in some way with the *para* of that fish, though what that particular *para* may be, I know not.

Insanity was formerly believed to have been caused by the gods, and such persons were often credited with possessing powers of second sight. It is also believed that persons were sometimes rendered insane by magic arts, as a punishment for theft. Insane persons often wander aimlessly about, repeating meaningless words or sentences. Others are said to become insane through being possessed of a *kikokiko*—i.e., the spirit of a dead person. An insane person is here termed a *keka*.

Delirium in sickness is termed *kutukutu ahi* and *kuawa*. It is said to be the aimless talking of the *wairua* or spirit of the sick person, and is viewed as a fatal sign.

A tradition of this district is that it was Irakewa, father of Toroa, of Mātātua, who introduced disease into this island. Irakewa and Wairakewa were probably the same person. He seems to have visited this country in some mysterious manner just before the coming of the Mātātua canoe. Before the arrival of these voyagers it is said that disease was unknown here—a dubious statement.

Suicide was by no means a rare cause of death among the natives in former times. The women seem to have been more given to suicide than the men. They sometimes committed suicide on the death of a husband, or on being deserted by a husband, or when made the subject of ridicule. A woman of the Arawa tribe committed suicide by jumping into a boiling spring, because her husband had favoured another woman.

We will now proceed to note a few customs, expressions, etc. applying to sickness, as collected in this district :—

When a native is taken ill away from his own home, it has ever been a common thing to carry him back to his own place, there to recover or die, as the case may be. The most probable reason for this is the desire that he shall die and be buried on his own lands. I have known sick persons and bodies of the dead to be so carried on litters (*amo*) for forty miles over this very rough country, and seen dying children carried on men's backs when every movement must have been agony to them. I have, moreover, encountered bitter hostility when endeavouring to dissuade the people from moving children in such a state.

When Te Puehu was taken ill at Oputao, it was resolved that he should be carried to his own place lower down the valley. When the bearers arrived at the descent to the Rua-tahuna stream they stopped to rest, putting the litter on the ground while they did so. Afterwards a post was carved *a la Maori* and set up at that spot, and a small shed built over it. When the shed decayed another was built. On the post were suspended articles obtained from European traders, such as pieces of bright coloured cloth, handkerchiefs, etc. Another such post was set up at Te Whakatakanga o Te Piki, where the bearers also rested. The latter post was destroyed by the Native Contingent during Whitmore's raid on Tuhoealand in 1869, but the other one still stands. This custom no longer obtains.

The reason of thus marking the above places so was that they were *tapu*; an important chief had lain there when at death's door. The post set up is termed a *tuapa*. It will be fully explained in a future paper on "Death and Burial."

*Tapohe* is a term applied to the polluting of persons, etc., by placing *tapu* objects in common places. The placing of the food, or remains of food, of a *tapu* person in a common place—*i.e.*, a place not *tapu*, would be a *tapohe*. If it happens to be the *muanga* (remains of a meal) of a sick person, the invalid will have a relapse, and the person who committed the dread act of *tapohe* will also be taken ill. If a sacred oven is *tapoheria*, it spells death for the offender, unless he takes time by the forlock and hies him to the priest, or a *mātāmua*, who may shrive him of his sin.

*Whakahehe*.—This is what we would term a change of air. When a person is ill, and the priest or wise man sees that the cause of his illness is located where he is residing, he tells him to go away to another place, and there live for a year or two. The trouble will not assail him there. This refers to illness caused by *atua* or malevolent spirits, witchcraft, etc., and ills of that nature.

Some years ago a woman of this district was betrothed to a man of the Ngati-Awa tribe at Te Teko. An aunt took her to that place, but the young woman found she had no liking for the man, and hence returned home. Some time afterwards a party of Ngati-Awa came to Rua-tahuna on a visit, and contrived to obtain a fragment of the clothing of the woman. This they took home with them to serve as a *ohonga*, or material medium through which to bewitch the woman and her relatives. The victims of the magic arts were saved by a *tohunga*, or wise man, who was the medium of the god Taimana. He sent them all to Waikare-moana, where they lived for two years at the Mātūāhu pa, leaving there just before Lieutenant Witty's expeditionary force found that place deserted.

I am exercised over the word *rātā*, which appears to have been applied to European doctors in the early days. Williams appears to consider it a *pakeha* word. But what is it? *Rātā* is, I believe, a genuine Maori word, and signifies the power of second sight—at least, according to the Tuhoe people. "*Mehemea ka moe iho ahau, ka haere toku wairua, ka kite i tetahi aitua mo taku tamaiti, mo toku papa ranei—he rātā tena.*" (If, as I sleep, my spirit wanders forth and notes some impending misfortune for my child, or my father—that is a *rātā*.) Williams has *rapa Maori*—a familiar spirit—and under *rata* (as a Maori word) gives its common Polynesian meaning of "tame, quiet, friendly." Tregear gives the latter meaning only, but in the Polynesian comparatives gives: Mangarevan—*aku rata*, to pretend inspiration, to assume to be the mouthpiece of a deity, a prophet, a sorcerer, a man possessed of an evil spirit. Observe also an article by Mr. Tregear, on the word *rata* or *lata*, in Trans. N.Z. Inst., Vol. XXIX., p. 83. Now, in the above Maori sentence, written as spoken to me by an old native, *rata* appears to = *matakite* or something similar. I am convinced that there is a kind of sacerdotal meaning of this word which we have not yet obtained.

A woman of this district, near to death, was taken to the hospital of the white man, and her life saved by an operation. When she returned home, her friends, who had never expected to see her again, came to greet her. An old man said—"Tena ra koe! E' whakamaui ake nei." She had, as it were, risen from the dead, like unto Maui of old. Hence the singular expression.

When a person feels listless and weak (*iwingohe*) in summer-time, it is said to be caused by Rehua (a star), or rather by his summer wife, Whakaonge-kai.

Ever among the Maori have the sick been much neglected. A sick person was, and is, never allowed to remain in a house, but is taken away outside the village. In former times a rough shed would

sometimes be built, but afforded little protection to the sufferer. In these times a tent is often used. Some person remains in attendance on the sick person, but the attendance is of the poorest kind.

This custom of making sick persons lie out of doors on the ground probably sprang from the racial ideas of *tapu*. If a person died in a house, that house would become *tapu* and be no longer habitable, but allowed to fall to pieces and decay.

Sick persons are not wanted in the social system of the Maori—a fact which may be noted among many barbarous peoples. No attempt is made to provide the sick persons with comforts of any kind. Any such given by Europeans for the use of the sick are probably eaten by their friends. I have often prepared food for sick persons here, but find it necessary to take the food myself and watch the invalid eat it; otherwise he or she would see but little of it.

It is but seldom that one can detect any sign of affection for, or loving care of, a sick person among these natives, except sometimes in the case of children. But, when death comes, then the most extravagant demonstrations of affection and sorrow are made, accompanied by much eating of the foods provided on such occasions.

<i>Kōngēngē</i>	}	Terms applied to death from sickness.
<i>Mate aitu</i>		
<i>Mate aitua</i>		
<i>Mata tara whare</i>		Death from old age or sickness.
<i>Mate atua</i>		Death or sickness caused by the gods.
<i>Mate taua</i>		Death in battle.
<i>Koohi</i>		Wasting sickness.
<i>Kārawa</i>		Inflammation.
<i>Kirikā</i>		Fever.
<i>Haura</i>		An invalid.
<i>Tūpāpākū</i>		A sick person. Corpse.
<i>Tūrōrō</i>		A sick person.
<i>Mango</i>		Itch, tickle.
<i>Wairau</i>		Discoloured, as bruised flesh.
<i>Kumāmā</i>		Denotes the desire of a sick person for certain food.
<i>Papa reti</i>		A term applied to an epidemic. So named from the toboggan board formerly used to ride on down a slide.
<i>Inaho</i>	}	Scurf or dandruff on the head, said to be cured by applying ashes thereto. Ashes are rubbed on the head.*
<i>Maihi</i>		
<i>Maiaorohea</i> = <i>maioroh-a</i> Applied to an uneasy feeling in the stomach—perhaps indigestion.		

<i>Mate whakapioi roa</i>	Applied to the illness of a person who looks very bad, and appears to be dying, but yet lives on for a long time.
<i>Mate whakauru</i>	A new or fresh complaint contracted when recovering from another.
<i>Matahoki</i>	A relapse in sickness.
<i>Mate kikokiko</i>	Illness caused by spirits of the dead.
<i>Matihe</i>	Sneezing; is looked upon as an evil omen, a token of coming disaster or sickness. Several short charms are used to avert the trouble. Some simply repeat the words " <i>Mahihi ora.</i> "

The above completes the notes on sickness and the treatment thereof, as collected from the Tuhoe tribe. It is, of course, very incomplete, but will serve to give some idea of how the old-time Maori viewed and treated sickness, together with his opinion as to its cause.

I have said that many of the simple remedies, prepared from barks, leaves, and roots, herein mentioned, have most probably been devised since the advent of Europeans. Here is an extreme case: When Tuhoe collected at Rua-tahuna in order to march northwards to fight the *pakeha* in the Waikato district, their *tohunga* prepared a decoction from various barks, plants, etc., which he put into bottles and gave to the fighting men, telling them to drink of it in the hour of battle, and no harm could then come to them, no bullet touch them. That medicine did not act up to expectations.

We have therefore seen that most of the ills which afflicted the Maori were looked upon as *mate atua*, caused by the gods, and were only to be cured by arts of sorcery, necromancy, and superstitious rites of divers kinds. His mind had not risen above this plane; it was clouded by superstitious beliefs in magic, in demonology, in the malignant powers of the dead. Yet the Maori shows to better advantage in other channels of thought. Superstition, that heavy drag on advancing civilisation and the evolution of the human race, has truly been as a millstone about the neck of the Maori.

\* Scurf, said to be caused by poor diet, or to accompanying poor condition. Pigeons are affected by it when feeding on leaves and in thin and poor condition.



## PRINCIPLES OF SAMOAN WORD COMPOSITION.

---

BY WILLIAM CHURCHILL, B.A. (YALENS),

*Some time Consul-General of the United States in the Kingdom of Samoa.*

---

WORD COMPOSITION in Samoan exists more as a necessity arising in the orderly arrangement of the dictionary than in the free use of the language, an attempt to remedy an incompatibility in the effort to deal with a language of one type through the apparatus which has come into being in conditions characteristic of language of another and very distinct type. To those who think in Samoan there is a recognition of that intangible yet easily recognizable element known as the *Sprachegeist* or genius of the language. Under its conditioning influence the ready speaker brings into association such roots as may express and shade the ideas he would convey, making a momentary compound word. In like manner his hearer notes the elements of such a compound, senses the value and the relationship of each element and comes into possession of the idea sought to be conveyed. Thus Samoan speech may, and does, compound each vocable with each other vocable save as they are essentially incongruent. Such a combination serves well its immediate purpose and dissolves into its elements without leaving of necessity any trace. When the same need again arises the same elements once more assemble. In proportion as the need is apt to arise frequently so does the compound word tend to take its place in the armamentarium of the speaker. According to the frequency of its usage and the persistency of the need for it any particular association of ideas may give to the language either an evanescent consociation of roots or a permanent addition to speech in the shape of a new vocable. In theory the one is as much entitled to a lexical place as the other; in practice, however, a valid distinction will be found to subsist. The evanescent consociation must, from the very underlying conditions of its being, be such that

its meaning shall be patent at its very first hearing and, therefore, at any subsequent hearing; we may, therefore, class it as self-evident and self-explanatory and save the space in our dictionary. But when such a compaction of roots comes into general currency it becomes subject to the universal law which governs speech-units in living languages, it takes on sometimes amplifications and sometimes restrictions, through metaphor it acquires new connotations, in a word it lives its own life and in its maturity may retain scant moral and physical resemblance to its infant estate. In our own tongue we may see such a change; for an instance, dilapidation began by meaning the taking of one stone down from another in a wall, it winds up by becoming a term that will apply to the dropping apart of a wooden house or an old hat, and the formerly essential concept of stone to which the root *LAPID* still unfalteringly points has vanished from the word.

It is for the lexicographer to certify himself that any given compound has entered upon its career as a speech-unit before entering it in his dictionary.

That the Samoan regards the article and the noun as forming a compound word is immediately manifest.

Note that the terminology of the grammar of the inflected languages is used for convenience in this early discussion. Later when this paper is elaborated to fill its proper place in a comparative grammar of the nuclear Polynesian (it being now in the nature of a prolegomenon thereto), will be time enough to present these relations more accurately in terms proper to the grammar of the agglutinative, or earlier, languages. In such a statement we should amend the foregoing to read that the Samoan regards the demonstrative and its modifying attributive as forming a compound word.

To any one who feels the spirit in which the Samoan speaks it is clear that he uses the noun and the article as together forming a single vocable. The same appears in the more vivid of the modern languages of the post-inflected, *i.e.*, analytic type. In French we say, as we write, *l'enfant*; an outward and visible sign of the fact that noun and article are treated as one vocable. Just at present it is a little out of the fashion to allow it to appear in the literary dialect of our English, yet so very respectable a performance as the metrical version of the Psalms admits it freely and calls attention to it by the use of the apostrophe, as:

Bend all their counsels to destroy  
Th' Anointed of the Lord.—Second Psalm.

Inasmuch as the recurring accent maintains all Samoan speech, with scant exception, in a constant trochaic rhythm there is very little opportunity for elision, and such as there is does not affect the



demonstrative *le* when used with a noun in the function of an article. Accordingly this unification of article and noun does not appear at all to the eye and may pass unrecognized upon the ear. That article and noun are really compacted up to the point of being compounded is seen at once on inspection of secondary compounds where the compound of article and noun is subjected to a new compounding. Here are a few of just a single type of such compounds, yet enough to illustrate the point :

<i>fa'aleagaga</i> (spiritual)	<i>fa'ale'ele'ele</i> (earthly)	<i>fa'alcpō</i> (a dream)
<i>fa'aleaiga</i> (domestic)	<i>fa'alelagi</i> (heavenly)	<i>fa'aletino</i> (bodily)
<i>fa'aleatua</i> (godly)	<i>fa'alenu'u</i> (country fashion)	<i>fo'aleraō</i> (rustic)

Any one who has attentively heard Samoan spoken must have recognized that the proper names involving the article are a single word in usage, that is to say a compound. Take in the *Fa'alupega* of Solosolo, the official name of the ruling chiefs, *Leota*. On Samoan lips it is as clearly a single compound word as is the English surname Goldsmith or Nasmith. Yet that it is immediately resolvable is shown in the formal phrase :

*Tulouna a lua Ota ma le falefia a Leota.*

(Saving the grace of two Otas and the three-house of *Leota*).

It is, in effect, as though one were similarly to salute Goldsmiths and Nasmiths collectively as "Ye two Smiths."

We may go further and say that the spirit of Samoan speech looks upon a noun (with or without article) and an adjective as forming together a compound vocable. Instances of such compounding where the noun with modifiers is treated as a unit are of the type :

<i>fa'alenu'upō</i> (as of the land benighted)	<i>fa'aleolanei</i> (as of this life)
---	--

A further development, where a preposition and a noun thereby governed form a secondary speech unit, which then is compacted with the article into a tertiary unit and that again enters into a quarternary compound will be seen in :

<i>lagi</i> (sky)	<i>lalolagi</i> (under-sky)	<i>lelalolagi</i> (the earth)	<i>fa'alelalolagi</i> (earthly)
----------------------	--------------------------------	----------------------------------	------------------------------------

Other cases are shown where noun and adjective are used as verb, and the fact that they are regarded as together a single vocable is deducible from the fact that they take the so-called passive termination as a unit.

Of this type are :

<i>aga</i> (conduct)	<i>leaga</i> (bad)	<i>agaleaga</i> (to ill-use)	<i>agaleagaina</i> (to be ill-used)
-------------------------	-----------------------	---------------------------------	--

From the most cursory examination of these principles it should be patent that we cannot pretend to include in any reasonable dictionary all those words, amounting at times to whole clauses, which in the Samoan sense are compound units of speech. It would cause an absolute duplication of entries; nay more, it would amount to a geometrical progression, if every vocable were entered in the dictionary with every other with which it might be compounded. In its simplest form it would mean that every noun substantive would have to be entered under its stem and under the article, definite and indefinite. Thus, the noun *fanau* would have to be split up among the entries *fanau*, *lefanau*, *sefanau*, with resultant great confusion. In the case of the verbs it would be even worse, for we should have to recognize a compound of each negative, *lē* (not) *le'i* (not yet), resulting in a triplification of entries; as, *alu*, *lēalu*, *le'ialu*.

Among our existing authorities on Samoan there is no uniformity. In general it may be said that Pratt in his dictionary compounds rather freely, that the text of the Tusi Pa'ia compounds very little. In each are to be found in one place words as compounds which elsewhere are two words. And this inconsistency is more marked when we come to the effort to develop some system or principle out of their usage. The most that can be said is that Pratt in his vocabulary represents a more advanced stage of his ultimately great facility in the Samoan and that therein in a certain crude and unphilological fashion he has come to recognize the fact that many of the expressions in the text of the Tusi Pa'ia (Bible) needed to be expressed as compound units of speech. The limit of disintegration is reached by Meisake in Dr. Stuebel's collection, where the language is represented almost in words of one syllable. Fortunately "Samoa o le Vavau" includes practically all this material communicated by a more sagacious Samoan authority. A reading of a considerable amount of the matter printed for the use of Samoans, even down to the current "Sulu," shows that no diligent attempt has been made to come to a settlement of this matter. Powell in "Le Tala i Manu" is both inconsistent with himself and out of harmony with Pratt, at least in so far as Pratt shows any consistency. In the volume of "Pese ma Vi'iga" it is scarcely fair to expect much consistency, inasmuch as the hymns are the work of many different hands extending over a considerable stretch of time; yet on the contrary, there is such a gratifying degree of internal concord as to argue that the revising editor of the collection gave the matter his thought. I pass by the Samoan school books and other such matter available and mention finally Mr. Beveridge's excellent, though illogical, "Le Fa'amatalaga o le Gagana Samoa," based upon a preceding and unfinished work of Mr. Newell. This reference to Mr. Beveridge's little volume relates solely to this topic of word-composition.

Yet the opportunity should not be neglected to say that this slim volume should prove a most valuable instructor for such as seek to acquire a working knowledge of the speech. In the matter of composition the author has proved self-consistent and has evidently set before himself the purpose of securing some system that shall prove of general application.

Yet, if it is clear that for lexical reasons we may not pretend to cover all the shifting phases of Samoan composition of word elements, it should be no less plain that any truly scientific treatment of our materials calls for a clearly defined working plan of word-compounding. In any such plan we must never lose sight of two prime and basic essentials; that it be in the direction of the flow of the language and never counter; that it be simple, a system so simple as to accord with the vivid simplicity of agglutinative speech.

That such a need exists may be shown all through the Samoan. I adduce, here, but one example.

For the verb *nofo* Pratt gives the five significations, to sit, to dwell, to live with, to cohabit with, to remain.

For the verb *mau* he gives the four significations, to be firm, to have abundance of, to dwell, to be unwavering.

Now when the Samoan says "*ua nofomau 'o ia*" he means to present a certain distinct and definite meaning which will be found by a combination of the significations of each element. In this case the compound, as we shall see in its proper place, is of the determinant class; that is to say, the second member, *mau*, is supplied to determine in which of its senses *nofo* is employed, namely that one which the two elements have in common, to dwell. As that is the meaning of the compound vocable *nofomau* a dictionary of Samoan speech should take cognizance of the word and the sense. Otherwise we should be forced, on every occasion of its employment, to combine each of the four significations of *mau* with each of the five significations of *nofo* and essay to select from the resultant twenty senses that which fits the case. Furthermore, as soon as *nofomau* has through use become an established vocable and not a merely temporary association of ideas, the psychology of speech takes hold of it as a speech unit, subjects it to expansion, selection, metaphor, limitation, all under rules which we can recognize though which we cannot account for until we shall have learned the secrets of the third frontal convolution of the brain and its obedient machinery, the apparatus of speech embraced between the larynx and the lips. If *nofomau* be not entered in our dictionary we are completely in the dark as to this series of derived and secondary meanings. If this point, to wit, that for lexical purposes we must establish a working system of word-composition, really needed any proof it would easily be found in the effort to read a single paragraph

of unfamiliar Samoan with no further assistance than the existing vocabulary of our educated by uneducating George Pratt. If this be doubted it is easy to test it, try to read the material on pp. 41-50 by the aid of the remainder of the volume.

At this point before proceeding to establish a few necessary definitions, it will be in order to present as postulates certain data as to agglutinative speech and its methods which, when this subject shall have been elaborated in the comparative grammar of the nuclear Polynesian, will have preceded it with a freedom of treatment for which there is here no room.

It is to say, then, that the families of languages are, in order of evolution :

- The Monosyllabic (Chinese)
- The Agglutinative (Magyar)
- The Inflected (Sanskrit)
- The Analytic (English)

Our care is with the agglutinative family, yet with the necessity of harking back for origins into the monosyllabic, and with a lively expectancy as to the germ of termination and other apparatus which make the inflected family. For the Samoan is a miocene tongue revealing in its methods an eocene speech.

The agglutinative is in evolution the second of the great families of speech. It lies on the anterior face of the highest formal development of language as found in the inflected tongues. Therefore it is everywhere characterized by great fertility of resource and intense activity of trying, proving and adopting new methods of expression. From the monosyllabic it differs by a very slight, yet all-important, distinction in that it may compact two roots with a distinct subordination of one, which determines and modifies the sense of the root syllable. This subordinate root in the later stages of speech still classed as agglutinative may undergo change progressing gradually to the extent of atrophy. Such change of the subordinate root may consist of change in form, in sound, in sense, in any or all. Monosyllabic and agglutinative share the immutability of the root syllable, agglutination has taken the further step of changing the form of the subordinate root.

Now all our authorities are at one in classing the Polynesian as among the languages of the agglutinative family, and I am not prepared at the present to dispute this classification, though I have my doubts. I will at this time do no more than put on this record the statement that with a very few exceptions (which, in turn may prove reducible on further study) the secondary roots in the nuclear Polynesian have not yet begun any such alteration in form, sound or

sense as would suggest atrophy, except as it may be forecast for the distant future from the general laws of the growth of language. It may, accordingly, become necessary at a later stage of our research to vacate the position taken by our systematic philologists and to class the Polynesian as a monosyllabic speech; and this we may do with all the more assurance because of the fact that all the philologists from Humboldt and Fr. Mueller down who have set our Polynesian in the agglutinative family have also bracketed it with the Malayan group, a consociation which will now find few supporters. I shall for the present continue to speak of the Polynesian as agglutinative, but with full reservation of rights to alter the classification.

If, then, the subordinate roots in nuclear Polynesian show such an absence of progression toward that atrophy which is required to bring them within the agglutinating class, it is, on the other hand, to be noted that there is a marked group of principal roots (the closed roots) which have undergone alteration through the elision of a final consonant, apparently to establish a concordance with the otherwise universal law of these languages to employ only open syllables. Taking cognizance here of just the modern phase of Samoan (nuclear Polynesian develops some further instances) I illustrate with a single example from each of the sub-groups of consonants worn off:

root end	current stem	earlier root	deduced from
<i>f</i>	<i>oso</i>	<i>OSOF</i>	<i>osofia</i>
<i>g</i>	<i>po</i>	<i>POG</i>	<i>pogia</i>
<i>l</i>	<i>au</i>	<i>AUL</i>	<i>aulia</i>
<i>m</i>	<i>tanu</i>	<i>TANUM</i>	<i>tanumia</i>
<i>n</i>	<i>su'e</i>	<i>SUKEN</i>	<i>su'ena</i>
<i>s</i>	<i>tagi</i>	<i>TAGIS</i>	<i>tagisia</i>
<i>t</i>	<i>na</i>	<i>NAT</i>	<i>natia</i>

The great majority of the seemingly primary stems, in fact all save for 45 monosyllables in Samoan, are dissyllabic. For the reduction of these characteristic dissyllable stems, there lack to-day the method by which, and the data upon which to work. Leaving for further study as we must, the solution of these dissyllables into monosyllabic roots, we find a fresh point of departure in the statement that from the composition of these few monosyllables, and of the 525 dissyllables which is the maximum number that can be formed from the present alphabetic elements of the Samoan (a maximum by no means reached, but whose net value I have not yet fully established) from these 570 primary stems are derived by composition alone the polysyllables which form so much of the Samoan speech.

What then, is composition? What is a compound word?

In the next higher family of language, the inflected, that which stands forth as the highest development of the form of speech, we shall

find composition to be the compaction into one of two or more words, each of which is, or may be traced back to one that is, separately intelligible. One of the indicia that two or more roots or stems are in composition—and it is only roots or stems which are compounded—is the loss of their individual accents. Another is the possession of but one set of inflexions, instead of the individual inflexions of the words whose roots have thus entered into combination to form a new word, which has its own inflexion as a new speech unit. Apart from the fundamental fact that compounds in the languages of inflexion are not the combination of words, but of the roots or stems of those words we have other criteria by which to distinguish compounds from mere juxtaposition of the simple words of which they are or might appear to be compounded. Such are :—

1. The two words not being used together as simple words.
2. One or both not being used at all independently in the form at which they appear when compounded.
3. One or both losing their proper terminations or inflections.
4. A vowel being changed or omitted owing to the words being brought under one accent.
5. The meaning of the compound being different from or more than the sum of the meaning of the two elements.

Just how much of this is an accident of inflection and just how much is inherent in the nature of compounds may best be determined by examination of what constitutes a compound in the final evolution of speech, the analytical family of languages. In analytic languages (I cite Whitney), a compound is generally a shortened or abbreviated description of something, and, though really made up of two, comes to seem only one to us ; sometimes the elements stand in the compound just as they would in the sentence and seem simply to have grown together into one ; but much more often they have such a relation to one another that if we used them separately we should have to change their order or put in other words to connect them, or both ; the two main ideas are put side by side and the mind is left to infer their relation to one another from the known circumstances of the case.

In the compounds of the inflected type of languages we see from the fact that the composition is of roots or stems that word-composition is an inheritance from an earlier phase in evolution, namely from speech of agglutination at the least. In the compounds of analytic language we see that the principle which has endured through at least one preceding phase of evolution is that two ideas may be set in juxtaposition and the inference of the manner or kind of relationship may safely be left to man's common sense. Such also we are to find

compound words in the languages of agglutination, only in far greater freedom and perhaps less fixity, as befits the quick vitality of this type of speech.

We may, then, look to find our Samoan compounds in the following classes, deducible as the permanent element which has been found to extend through the inflected into the analytic family.

1. Where two or more roots are compacted into one word which expresses either more than the sum of the two units, or presents the meaning of the units more distinctly than either can do, or indicates a different signification or usage.
2. Where the two elements used singly would need other words to express their relation.
3. Where the accent of the compound varies from the accent of either of the units.
4. Where the affixation of formative elements, or the employment of embracing grammatical apparatus shows the two units to be used as a single speech-unit.

In composition in the inflected family our attention has been directed to one prime character, namely that it is not between words but between roots or stems that composition takes place; and thence we have argued that the active principle of composition was so thoroughly established in a prior and agglutinating stage as to fix the rule and method of compounding even inflected words. Likewise we may see how that in analytic languages word-composition is so strictly bound by the rule established in at least a penultimate stage that the inflected form of each compound word (that is, the inflection proper to it as a speech-unit) sloughs off the inflection as far as is possible. Now in our nuclear Polynesian the rule that roots or stems, not words, enter into composition holds so universally that the need for its statement might escape the attention were it not that we see its importance in the developed principle in later types of speech. With the possible exception of certain irreducible formative adjuncts, or at least of adjuncts whose proved or probable reducibility it is not necessary here to establish, all words are existent as roots. Yet as we change the direction of our view and look backward for origins we may need to regard them in turn as stems and to look for their roots in the preceding and probably primal phase of monosyllabism.

One prime distinction we cannot recognize too soon nor keep too clearly in our thought. In the nuclear Polynesian we find that we are engaged upon a grammar distinctly anterior to the parts of speech. The noun is not, and the verb has not yet come into being; ages must pass before the adjective and the adverb are to become differentiated from either; the conjunction, the preposition, the pronoun

in all its various phases and the particles of place and time are as yet merely functional one of the other. None the less do we find a grammar, active, vivid in tone, in one aspect expressing the usages of speech and in another phase sufficiently powerful in its own existence to modify speech into conformity with a majority usage. Though real, though recording and directing by turns, our Polynesian grammar contains few of those categories of grammar which have arisen out of the needs and usages of a later stage of speech-evolution. For an example, the rule that a verb shall agree with its subject in number is so widespread that we regard it as inherent in the essence of grammar. Yet when we examine into the philosophy of it we shall see that it dominates grammar *θέσει* not *φύσει*, by usage and selective imposition upon the forms of speech by those who consciously use it, not as inherent in the nature of things. There was a time in the integration of speech forms when it was an even chance whether the concord of the verb should hang on its subject or on its object. We shall not comprehend the syntax of the Polynesian if we neglect to recognize this other and parallel rule, that a verb may agree with its object in number.

It is essential to bear in mind this prime characteristic, that we are prior to the differentiation of the parts of speech. Yet we find still a marked division between two classes of speech-units, possibly three if we grant to the expletive or interjection or ejaculation the great value which inheres in it as the cry, that first phase of vocalization, the beginning of speech which we hold in common with much of the chain of life below us. Praetermitting this subject as not absolutely germane to this more restricted inquiry, we find in keen existence and already rigidly delimited these two parts of speech, the demonstrative and the attributive. These two classes, abundantly differentiated in our nuclear Polynesian, are sufficient to establish the later parts of speech. For as we chain our course to the first monuments of the survey of the languages of inflection we shall discover how the demonstrative differentiates into the pronoun in one phase and into the connective (the conjunction and the preposition) in another; how the attributive splits off the particulars of noun and again of adjective and retains its nucleus as verb. These processes are in the doing at the horizon of our nuclear Polynesian. The attributive words are the expression of acts or qualities. The demonstrative words are those rudimentary words which serve to specify the act or quality contained in the attributive, to localize it as to person variously involved, as to place, as to time, as to its relation to other ideas which may have preceded or may yet be to come.

Having regard to these two parts of speech we may deduce a diagrammatic scheme of the possible nature of all the compounds



which may be made in the Samoan, and in the nuclear Polynesian from which it has been so freshly derived, and in its later and more highly evolved congeners at the distal ends of the cruises of the era of Pacific voyaging. This is the scheme:

1. Demonstrative with demonstrative: *ana*.
2. Demonstrative with attributive: *'afai*.
3. Attributive with demonstrative: passives, nouns, in *ga*, &c.
4. Attributive with attributive.

It is the most elementary mathematics that there can be no other classes, this diagram has exhausted all the possibilities. Compounds of each of these classes will be, as new speech-units, either demonstrative or attributive and as such may and do form members of new compounds, but such new compounds are yet reducible within this classification. We may here note that the compounds of the types demonstrative plus demonstrative or demonstrative plus attributive are themselves demonstrative, that those of the types attributive plus demonstrative and attributive plus attributive are attributive. From this we derive the rule that compound words in Samoan take the quality of their initial member. This rule concords with the genius of the language, which presents the theme first and the modifiers in succession.

We will now pass to a more detailed examination of the compounds of these several categories. It will be here sufficient to present a few examples of each, just enough for explication. In the later elaboration of this paper as a chapter in the grammatical study of nuclear Polynesian it will probably be found advisable to present a list of the compounds of the first and second categories with an analysis of each word. In the following examples it is deemed proper to select typical cases in illustration of the principle, the more complex and doubtful cases being reserved for the detailed dissection and discussion which they shall receive in the fuller analysis of the demonstrative roots.

In that section of the work it will be shown, among others, that the sound *a*, the first sound of human speech, the sound involving the least complicated intervention of the apparatus of vocalization, represents in its ultimate reduction the non-ego and the non-tu, that which is neither speaker nor person addressed, but which is outside of each and beyond the conditions under which they are momentarily placed—it is the third person as a pronoun, in place it is the not-here, in time it is the not-now, it is centrifugal, peripheral. Qualified by other sounds it distinguishes between he, this, that; it becomes near or distant in space, before or after in time. The detailed consideration of this fruitful subject will find its proper place in a projected monograph on "Pronominal Particularization of the Polynesian Demonstrative." This peripheral conception runs through the several

vocables *ma*, *sa*, *na*, *ia*, *a*, &c. Let us look at some cases of its entrance into composition with other demonstratives, forming thereby compounds which are themselves demonstrative.

(a) Personal, the non-ego non-tu. The *a* in this sense combines with another demonstrative *i*, which seems to exist in some uses without assignable individual signification of its own but rather to serve as an accent upon the meaning of the element with which it is combined. When one is dealing with these usages of the childhood of speech he must not omit consideration of the other manifestations of intellectual activity that accompanied them, above all the gesture. Any one may try this for himself, for surely we are not forbidden laboratory investigation in linguistics now that thought itself is measured with machinery and the utmost speed of the quickest witted may not prove too swift for record on the chronograph. In conducting this little experiment do not make the mistake of being too refined, remember that you are trying to put yourself in the situation of a very primitive man, it may be with no more refinement than cave man. Stand with all the vocal organs relaxed and lips open. To carry out the idea of force clench the fist. Now raise the arm and point out some object remote, at the same time exhaling the breath, not failing to put a few ounces of force into the gesture. Listen to the sound that the breath makes and see if it be not *ā*. Now, when you have made yourself familiar with that phase try the gesture with the forefinger extended, a case of sharper definition. Observe the sharp snap of finger, eye and brain when the finger rests upon the object. Now it is that sharp fining of the sight on the target that the *i* represents, it may be not as a sound we can prove to develop naturally from the motion but certainly as a sonant expression of the physical fact of the case. Last of all try the gesture in this latter form consciously sounding the two vowels, the *i* while the finger is finding the target and the *ā* when it has rested. In all study of gesture this can mean nothing but that-one, the fundamental conception out of which arise both that and he. Thus we have *ia* as the basis of the Polynesian third personal pronoun. In like manner *lenā* is of the third person, but with an obscurer personal element just in proportion as *le* is less incisive than *i*; *lenā*, therefore, comprises the senses in which we use "this" and "that."

(b) Of time, the not-now. In the specialization process the unmodified *ā* retains the more vivid signification of time yet in front of the speaker, the future; all of which we see in the substantive clause 'o *le ā* 'ou *te* 'a representing a definite future "I shall go away" but more literally reaching that sense through saying "the that-time my going-away." With a more general and less definite sense we find it in the attributive modifier *le fafine ā fanuu*, literally "the woman

that-time giving-birth" and corresponding to our future periphrastic "the woman about to give birth." Time in the other direction, time behind the speaker, past time, finds its expression in *na*. As a sample of its demonstrative compound look at *ana*, in which to the "when" or "if" signification of this *a* the *na* adds the preterit sense.

(c) Of place the not-here. A typical compound involving this signification of *a* as *na* is shown in *i'indā* there.

In the second of these classes of compounds, the demonstrative plus an attributive resulting still in a demonstrative, we have abundance of examples, none difficult of resolution into their elements. Such are *afai* and *apau*, *a* as "when" or "if" with the attributives *fai* and *pau* respectively. Let us give a passing glance at *afai* which is no more than a determinant of *a* as "if." The attributive *fai* is polyphase, it underlies a host of different meanings and enters into many locutions in different ways where the basic signification is far to seek. In this case it carries a signification which Pratt failed to see, yet one of particular moment in Samoan; it is the substantive verb, it means "to be." It is not Samoan alone that feels a need for strengthening its "if," our own English folk-speech, even if not the literary dialect, employs exactly the same fortifying agent in the by no means uncommon locution "if so be." Into this same class of compounds fall also the non-singular forms of the personal pronouns of which *māua* and *matou* are the type. Here the subordinate members of the compound, the attributives *lua* and *tolu*, have undergone a modification in form which is not in nuclear Polynesian by any means so common as in later developments of agglutinating speech.

The third class of compounds that in which are attributive compounds with a demonstrative, is of peculiar interest, for in it we see the beginning of the process out of which is at a later stage to arise the principle of inflection. While there are many examples of this class of compound the number of groups which may be established is small, because not many demonstratives are at our period brought into use as the second and subordinate member of the compound. Just as foreshadowing the fuller discussion for which there is not now space I note a few examples of several groups.

1. *i*. 'E*lei*, to apply color to *siapo*; from 'e*le*, the earth used as pigment, and *i* in a localizing sense.
2. *a'i*. U*lua*'*i*, to be first; from *ulu*, the head, and *a'i*. This demonstrative enters characteristically into the formation of many reciprocals with prefixure of *fe-*, the *i* seeming to be the reciprocating theme.
3. *a*, passive. T*u'ua*, from *tu'u* and *a*.

4. *ia*, passive. *Alofagia*, to be loved ; from *ALOFAG*, to love, and *ia*. This termination is applied to the closed roots in general.
5. *a*, adjectival. *Tagatā*, manned, peopled ; from *tagata*, man, and *a*.
6. *ina*. The characteristic formative adjunct of the so-called passive (and middle). It is a compound demonstrative compacted of *i* and *na*.
7. *ga*. Though this suffix are formed from verbs several classes of nouns, less frequently are met verbs which seem to have been formed through this agent. In this case, and in the possibly cognate instances of *-gatā* and *-gofie* I am not prepared to make a definite determination as to whether these elements are demonstrative or atrophied attributives.

I may here mention another point as to which I have as yet arrived at no satisfactory solution. That is the function and character of the *a* in such compounds as *tanumāga* and *feasogi*. To say that it is euphonic seems a mere begging of the question, and its structural position is still obscure.

Mention has already been made of the principle of a shift of accent as determining that root-compaction amounts to a full degree of composition, and this is an appropriate place to give the topic a little more detailed consideration. The normal incidence of accent in the Samoan, in nuclear Polynesian in fact, is on the penultima. That of an equal chance to find the incidence of the voice ictus on the former or latter of two syllables we find it uniformly on the former I cannot regard as at all fortuitous. Remember that the whole system of the language consists in the enunciation of the principle idea, the theme, and the secondary position of its modifiers. So also in the psychology of speech the voice ictus gravitates to the theme. Take so simple a statement as "I will go" and see how widely the sense varies as we accent the pronoun, verb auxiliary or the verb principal. If, now, such a dissyllabic stem as *tu'u* is invariably accented *tú'u* we are led along this line of inquiry also to face the possibility that in these dissyllabic stems we are again dealing with the compaction of roots, monosyllabic and very primitive, even primordial. In the example which we have under examination I incline to divide the root elements as *TU* and *KU*. The other disintegration of *TUK* and *U* is schematically possible, and I have already called attention to the fact that closed syllables are not impossible in the Protosamoan, for one must feel that it is only recently the final consonants have dropped off. The crowded significations of *tu'u* may, indeed require us to accept a devolution from both *TU-KU* and *TUK-U*. But whether it be *TU* or *TUK*, that is the theme,

the prime member of the compaction, the arsis, the voice ictus falls upon it; the modifying *KU* or *U* as being the subordinate member rests in the thesis. Therefore *tú'u*. In § 5 preceding, I have noted one class of compounds which prove in effect oxytone. This is but superficial; *tagatā* is only *tagata* with *-a*; then *tagatāa*, following the uniformity of penultimate accent; then the two vowels coalesce by crasis under the accent, which remains where last set. Having then a uniformity of penultimate accent the language enjoys the power to call particular and distinguishing attention to a word by altering the order from arsis-thesis to thesis-arsis, from a trochee to an iambus. It will be seen how that must break the rhythm, must challenge the attention as anything unusual does, must fix more closely the mind upon the word so inverted. To remain effective such a device must not be used too often, and that we find is the case in the Samoan. Between stems of the same component syllables it serves as a mark of distinction, as between *mālu*, a shade, and *malū*, soft. It even serves to mark out a terminus ad quem, possibly to compensate for the uncertainty which in the current phase of Samoan must subsist as between the two prepositions *i*, in, and *'i* to; thus we may say *'ou te folau 'i Saluafātā*, "I am sailing to Saluafātā." There are uses in which it conveys a strong moral connotation, thus:

*'A e alu 'ifea?*      Whither goest thou?  
*'Ou te alu 'i fafo*    I go outside.  
*'Ou te alu 'i fafó*    I am going to get out of this.

The former reply is merely a statement of fact, colorless. The latter reply may contain a congeries of connotations even up to the point of conveying a deadly insult, as were one to snap forth in scorn "I shall not stay in this house." Such a thing eludes translation, but an angry Samoan knows how much venom he can put into the change of accent from paroxytone to oxytone.

As with the simple words, so with the compounds. There are not many which employ the device. *Amuli*, "hereafter," will serve to illustrate the class.

The fourth class of compounds are the attributives formed by the compaction of attributive with attributive. Their number is limited only by mutual incompatibility of the two roots in sense, awkwardness in sound, or the lack of need in island life for the possible compounds which we do not chance to encounter. It is the more particularly in this class that we find the need, initially referred to, of some system whereby we may keep our compounds within the bounds of a dictionary on the one hand, and on the other avoid falling into the aridity and baldness of style of the Tusi Pa'ia. We shall now pass from the formal consideration of compounds with reference to the nature of their

components and enter upon a new system of classification, that in respect to signification and other characters not formal.

All our Polynesian languages (with the interesting hyloglyphs of Te Pito te Whenua standing sole as an exception) have been reduced to written record at approximately the same point of time, the middle of the nineteenth century, but at somewhat different stages of development. In the case of these languages, no more than in the case of others, does the reduction to writing and more especially the printing and circulation of the Bible in the vernacular, entirely serve to arrest development, but it is certainly a case of putting on the brakes. There is one important conditioning factor that modifies the braking action in the case of these languages. They are as yet instinct with expectancy of advancement to the crowning phase of formal speech, inflexion; they are under the inertia of constructive evolution. The Indo-European languages have passed the divide, their evolution is away from form, destructive of inflection, their expectancy is of analysis and not of synthesis. The currency of the Tusi Pa'ia, current verbatim in the marvellously retentive Samoan memory, tends to establish a norm of speech. The vigor of evolutionary growth, restricted in certain directions by the mental presence of this norm, must in other directions find its outlet. There naturally has begun to result a wide erasure of exceptional forms and seemingly irregular uses, a smoothing out of independent construction into accord with more general usage as indicated in the now written speech. How powerful such a movement may be needs only a glance at our own English to see. Observe how much we owe to this smoothing out process, powerful enough to swallow the most brutally false analogy. Look at our old, strong conjugations of verbs and see how many forms familiar to us our very children at school are taught to reject and to regard as proper only in the pulpit. Look in the dictionary and see what "adder" and "newt" and "ouch" were before our forebears tripped up in trying to make the articles uniform. Observe how irresistibly "demean" is borrowing larceniously from "mean" and is coming to suggest and idea of "abasement," an influence so strong as to disregard entirely the presence of its derivative "demeanor" to point the true meaning. If such things can be in the speech of an educated community think what will happen on an island of the sea, even though the Samoans have learned to boast of their delimitation from the *fa'alenu'upō*.

For the purpose of the present investigation I wish to call attention to the movement toward uniformity in the expression of the various sorts of dependency in the Samoan. We find a movement now spreading to express all objects of action by the employment of the preposition *i* and *ia*; all locatives by *i*; agents and instruments by *e*; objective clauses by *e*; purpose by *ia*; and so forth. Yet we

must not permit this to lead us to lose sight of the fact that before this harmonizing began these locutions were not of uniform application, that some of them might be regarded as having reached the rank of rules to which there were many exceptions, others less fully accepted were entitled to be held as exceptions to general rules. We fail to grasp the genius of Samoan speech if we lose sight of this predominant characteristic; relationship of whatever sort is normally expressed by juxtaposition, the character of the relation being left to inference. That factor will be found prime in all compound words, patent particularly in these compounds of two attributives.

The tendency of the recording grammarian is to invent rules, to draw fine distinctions. As far as is possible I aim to avoid that. While in a general way I find it convenient for the present to make mention of nouns and verbs and other of the classic parts of speech I do not believe that there are such things in the speech of the Samoans. It is only for a present convenience that I employ the terms, for positive distinctions I refer to the conceptions of demonstrative and attributive.

Thus I might erect any number of classes of these attributive compounds, a class for each conceivable relation which might be imagined to subsist between the two compacted roots. This I will not do, for in the Samoan *Sprache* such relations exist only as temporary manifestations of the single principle of inferential relation per se. I will, however, call attention to a few groups of compounds in order to show some of the various manifestations of relationship, and solely for convenience in reference do I assign names to such manifestations, the same being descriptive terms and not classes.

Let us recur to an instance which I cited at the beginning of this study, the verb *nofomau*. Let us set in order under each of these stems the main themes of meaning:

<i>NOFO</i> =to sit	<i>MAU</i> =to be firm
to dwell	to abound in
to live with	to dwell
to cohabit with	to be unwavering
to remain	

Each of these vocables exists for our purpose as a stem, each is crowded with significations, the combination would theoretically yield us the resultant of two significations for *nofo* plus *mau*. As a matter of fact the resultant is lost in the original force, the parallelogram has vanished in the line. As a matter of fact *nofo* means too many things to lend itself to precise statement, and in any speech the proof of the fact that any vocal sound is a word and not mouthing of gibberish is that it avails to bridge the gap between the mind of the speaker and the mind of the hearer for the safe passage unchanged of an idea *Nofo*

by itself will not do this, it needs some corrective to make it precisely manifest that in any given phrase it is intended to mean "to dwell" and not any one of the four other senses. Add, therefore, another stem which also, *inter alia*, means "to dwell." The mind ranges the four significations of *mau* alongside the five of *nofo*, and when "to dwell" of *mau* comes in line with "to dwell" of *nofo* the two come together with a click, verbal circuit is made, the current of idea at once passes. We find *nofomau*, then, to mean "to dwell" and to mean that without any of the peradventure subsisting in each of its component stems. We may call compounds in which this relationship holds determinant compounds, for the subordinate stem determines the sense in which the principal stem is sought to be used. This is no new invention devised to account for the many compounds of this sort in our nuclear Polynesian, a very early type of agglutinative speech, if indeed it be found to be even so far advanced as that. Looking back into the preceding phase of undeniably monosyllabic speech we find this method of determinants one of the most valid constructive agencies. If it were not used, the Chinese, the most cultured of monosyllabic languages might never have been able to develop its 450 roots into nearly 50,000 words. I will cite an instance which in principle exactly parallels the *nofomau* we have just had under consideration. Let us similarly arrange in columns for the two Chinese roots *tao* and *lu* the significations with which each root is crowded :

*TAO*=to reach

*LU*=to turn aside

a flag

a road

to lead

a vehicle

to tear away

a jewel

to cover

dew

corn

to forge

a road

Each of these roots means too many things. But put them side by side. Again the same mental process of sliding the *lu* scale up and down alongside the *tao* scale, at "road" in one and "road" in the other they click and stop, the current passes and *tao* combined with *lu* can mean but one thing, namely "road."

A group of compounds may naturally be assembled in which the action of the subordinate member is regarded as simultaneously effective with that of the principal root. We thus have the familiar types of compounds expressing the modifications of the root idea as to time, manner, means, place, degree and the like, so simple that we need do no more than mention them, for examples such as *alofatele* "much-love," will readily suggest themselves in abundance.

Another order of relationship is represented by a very considerable number of compounds, sufficient to win for it recognition as an active



principle of word construction. In this the subordinate root follows upon the action of the principal member, and is not, as in the determinant compounds, simultaneously effective with it. For this reason this class may be described as sequential compounds. After this prime characteristic of sequence the relations which may be expressed in this class may and do ramify to a great degree. They may cover the result of the action of the principal root, its object, its purpose. As in the preceding classes let us consider a single example which may be regarded as sufficiently typical.

*Pipi'i* (root *PIKIT*) signifies to cling to, to stick to, to adhere to. The senses of *mau* have already been given. Together they form a sequential compound, *pi'imaui*, "to cling firmly to." That is to say, *mau* in its signification of "to remain" comes after the signification of *pipi'i* "to cling" and expresses the result that "it clings and remains," it "sticks and stays."

This example has been chosen for the reason that it will serve to introduce another topic to be considered in this matter of word-composition. I have already set forth the fact that the composition is not of words but of roots or stems. That this is a vital condition of word-composition appears in the fact that it endures into the last development of the analytic languages. We may not know just why the Samoan should find an objection to *pipi'imaui* and harks back to the older or root form to form *pi'imaui*, but we must see in it the preservation of a principle handed down from a monosyllabic period. It equips us to argue that such methods of composition are anterior to the development of reduplication, a view of the matter otherwise supported on *a priori* grounds if we look upon reduplication as a germ-manifestation of inflection.

Another large class of compounds, limited only by the degree of sense-compatibility between the two members, is that in which the subordinate member appears as the object upon which the action of the principal member passes. Take such an example as *patilima* from *pati* "to clap" and *lima* "hand." This is a natural association of ideas which we in English compound in the noun "handclap" though not as a verb. It is a compound because it is an abbreviated statement devoid of the connectives which would be necessary were it to be expressed in a phrase, as *e pati ona lima*.

Of like frequency are the compounds in which the subordinate shows that of which the principal is composed, *punavai* "spring of water"; that which it contains, *faguu'u*, "bottle of oil."

We find thus early a full expression of the method of adjectival compounds in which the subordinate qualifies, limits, defines the principal in order that they may form a conjoint modifier of yet

another vocable; thus, *lima* "hand" and *malosi* "strong" unite in the compound *limamalosi* "stronghanded," which we may then use to qualify a noun, as *le tagata limamalosi* "the stronghanded man."

We now come naturally to the *Fa'a* compounds, the most of which are of the sequential type. I shall not in this place go deeply into their consideration, for they offer a field of study sufficiently rich to warrant a chapter to themselves in the grammar. The logic of the language as I interpret it will lead me to deal with them as compound words, yet with full recognition of the view taken by the most excellent authority that they fall under the head of inflectional development of their second root. To this view I oppose the facts that we put our Polynesian in an untenable position if we attempt to discuss it in terms of the grammar of inflection, that these forms on which the suggestion of inflection is based are more simply susceptible of explanation on the basis of the grammar of agglutination, and furthermore that I shall show that *fa'a* is not the subordinate but itself the principal root and that it may exist as an independent vocable.

This leads me naturally to the consideration of the composition members which suggest the expectancy of inflection. It would be no difficult task to arrange these in a diminishing series from such forms as *vao*, a plural sign in logic, in the compound *le vaotagata* "men," which is really and grammatically the principal member of the compound; down by successive steps of obscuration of sense and failure to conserve the dignity of position; until at last we reach *fe* as in *feu* or *feagati*. Of this we know that it is used to form reciprocals and some senses of plurals, but its inherent meaning is still by no means clear. It is atrophied, it looks like a prefix, but I cannot consent to acknowledge it to be inflectional in nuclear Polynesian. If that were granted we should have to yield on *fa'a* and so on back along the line to *vao*, and that is a *reductio ad absurdum* just so long as it is possible to interchange *le vaotagata* and *le vao o tagata*. Such things are not yet in themselves inflection, they contain the germ that may develop into inflection when ignorance of their primal signification supervenes and they become mere empty forms. In nearly the same degree of atrophy as this reciprocal *fe-* are the composition members *-a*, *-ia*, *-ina*, which have the guise of grammatical terminations and the apparent function of creating a passive (middle) voice for the verb. So far as I have yet delved the root sense of *fe-* has not been turned up; not so with these "passive terminations." They are demonstratives which limit the action of the principal member of the compound, and they are almost personal at that, for they are not limited to verb-ideas but are to be found with noun-ideas as well. This subject, also, is entitled to treatment by itself, for the mere fact

of composition is less important than the coloration which these members give to the verb-idea. I mention in passing that there are other so-called signs of this or that which add to the picturesqueness and vigor of the Samoan, yet which may easily be proved to be compounds of one sort or another and by no means as yet mere grammatical apparatus. That comes with age and death, our Polynesian is alive and growing.

It is proper to take note that some changes, even though slight, may in the process of composition be made in the form of the components, all being in the line of the least resistance. Thus, *'aratu* is reached by a simple crasis from *'ave atu*. In like manner are developed the *lona*, *sona*, *mona*, *lana*, *sana*, *mana*, *lo latou*, *la latou*, forms of pronominal possessives.

It may be found possible to show in the case of *'aumai* that we have a more complex modification from *'ave mai*, the loss of the final *e* and the reduction of the sonant spirant *v* of the labial series to the sonant and nearly labial vowel *u*. This is a modulation which becomes very familiar in the next family of speech. It would, therefore, be of particular moment to find it beginning in agglutination.

Another type of modulated compound is represented by *alofa*. *Alo*, apparently grouping its significations about a basic sense of the front part, we find in use as a genteel designation of the belly in exactly the same usage in which we in English employ the word "backside" as more seemly than a more precise distinction of the parts. Thus in *alo* we come to the region of the great pneumogastric nerve, and it is there that all the emotions are felt; see how we assign them to the heart, the Greeks to the diaphragm (*φφν*), and many peoples select the liver for at least certain of the emotions. Unskilled anatomists fail to observe the pneumogastric in their crude autopsies, but whatever emotional organ they select is close to the tract of that nerve. In *OFAG* we find the sense of feeling certain emotions. Putting the two elements together with the simple and incidental detail of merging *o* and *o* by crasis, we have *alofa*, to feel emotional excitation of the peripheral nerve-endings of the pneumogastric, to warm the cockles of the heart, to feel a sinking at the pit of the stomach, to be phrenetic. Thus we find *alofa* doing equal duty for love and grief.

Now in closing it will be well to lay down the few simple principles upon which I decide in the recognition of a compound for admission as such into the dictionary.

When two or more roots are in turn compounded with the *-ina* etc. of the conveniently designated passive termination I shall enter them as a compound speech-unit. In this I have a general rule of

application to all the formative composition elements, that when two or more roots are treated as a speech-unit in entering into other compounds they are a compound word.

When two or more roots form an abbreviated statement which would otherwise require particles of relation, that is a compound.

Where they vary in meaning or in use from the component parts, that is a compound.

On the other hand I must avoid overloading the dictionary with compounds so simple as to explain themselves. Thus it is not necessary to make an entry of every negative compound, although such a form as *lāogā* is in a Samoan sense a speech-unit. In the same way almost all words may form a compound of degree with *tele*, yet that is self-explanatory. So with the directives, *mai*, *atu*, *ifo*, *a'e*, even though we find cases where the passive termination is applied to verb plus directive, as in *'avatua*, the compounds are of evident signification. Such a form as *'o le faimeau'amea*, blacksmith, (maker of hard things), is a compound of the third degree, the compaction of *fai* and *meau'amea*, yet it is not necessary to make an entry of *meau'amea*, for that explains itself as the association of *mea* and *u'amea*, of which the latter only will find a legitimate place in the dictionary, and that for the reason that while its components *u'a* and *mea* are readily seen and each maintains an independent existence it is not self-evident why they are associated in an order that seems to vary from the normal arrangement of principal and modifier in the language.

Equally shunning indefinite looseness on the one hand and too rigid formalism on the other; recognizing that the precisian's apparatus of unalterable grammatical rules and fixed exceptions has no place in a living tongue but can only be used of the dead, I deal with each case on its merits and the few plain principles that I have outlined. Basing my studies on scientific method I aim at clarity, I seek to avoid redundancy.

---



## NOTES AND QUERIES.

### [175] Some Middle Island, N.Z., Place-names.

Enquiries instituted among the Maoris of the South part of New Zealand on a recent visit resulted in some information which may be of interest :—

*Motu-rau* is an ancient name for the lake called by Europeans *Mana-pouri*. [This name seems to fit the lake, for its meaning is "Many islands." But the name of the lake as given to me by Horomana Patu, an old chief of Ngai-Tahu, was *Manawa-pore* (*pore*, abbreviated form of *popore*), which probably means the "anxious heart," and the name may have arisen through the anxiety of some early voyager on the lake as to whether he would survive the squalls common there, in his frail canoe.—EDITHA.]

*Manawa-pore* is the name given to the larger and most northern of the two lakes called *Mavora*.

*Hikuraki* (Hikurangi in northern dialects) is the name given to the smaller and southern *Mavora* lake.

*Te Rua-o-te-moko* is a name given to the extensive mountainous district lying westward of the Waiau river, and is connected with Tamatea, the reputed captain of the Taki-timu canoe, a name given to the mountain range east of the Waiau, and called by Europeans *Takitimo*.

*Te Waka-a-Maui*, a name given to the Middle Island, *i.e.*, *Maui's canoe*. [It is said by the Ngati-Kuia natives of Pelorus Sound that Maui fished up the North Island (or *Ika-a-Maui*—*Maui's fish*) whilst standing on the Middle Island.—EDITHA.]

*Te Puka-a-Maui*, a name given to Stewart's Island—*Maui's anchor*. Its ordinary name is *Raki-ura* (*Rangi-ura* in Northern dialects).

*Mahutu-ki-te-rangi*, said by the Moeraki Maoris to be an ancient name of the Middle Island, and was originally that of a canoe. It is mentioned in the following fragment of an old *haka* :—

"Kowai tou waka e—  
E Heu E! i manu atu ai—  
Ko Te Raka-a-matua a-i—  
Ko Mahutu-ki-te-rangi e."

By some Maoris this canoe is said to be identical with that called "*Māhunnui*."

*Titi-tea* is the Maori name of Mount Aspiring, as *Henare Te Maire*, of *Waihao*, says, and may be translated as the "upright glistening" mountain.

JAMES COWAN.

### [176] Honorific Terms used in the Middle Island, N.Z.

The *Murihiku*—or extreme south of Middle Island—people use the following terms when welcoming Maoris from the North :—

*Te Poroporo-ki-Huariki*, used in speeches of welcome and applied to the North Island people.—"*Haere mai, E Te Poroporo-ki-Huariki*." The old people explain that the allusion is to the *poroporo* fruit (*solanum*), which grew in Uenuku's garden in *Hawaiki*, and which was stolen by *Tama-te-kapua*, of "*Te*

## JOURNAL OF THE POLYNESIAN SOCIETY.

Arawa" canoe. This fruit, they say, was brought to New Zealand by Tunui-raki, the captain of the "Tairea" canoe, and planted in the North Island. Huariki, according to Herewini of Moeraki, is the name of a place in Hawaiki.

*Tarere-ki-whenua-uta*.—This is a poetical expression referring to the sea-cliffs of Muri-hiku, when welcoming visitors to that district.

JAMES COWAN.

[177] Hawaiki.

The following fragment is from Herewini, the oldest Maori at Moeraki, and who is probably about seventy-five years old. There were two Hawaiki:—Hawaiki-kai, and Hawaiki-raro. The Maori people came from the former. Hawaiki-raro was inhabited by the Nuku-mai-tore people (see "Journal," Vol. XIII., p. 265), who lived *i waenganui i te ora* (in the midst of plenty), whose hair never grew grey, and whose children were born by the mother being cut open; they had no necks, and their hands grew straight out of their bodies, that is, they had no arms. They continuously chattered. In that land the *kumara* grew spontaneously: no cultivation was needed. Te Whiti, of Parihaka, Taranaki, also says that Hawaiki-kai was the full name of their ancestral land, and was so-called because of the abundance of food there, and little labour needed in procuring it.—JAMES COWAN.

[With reference to Hawaiki-kai, we think this is not really the name of the ancient home of the Maori, but that *kai* is added to the name as expressive of the abundance of food growing spontaneously there, *i.e.*, in the Tropics. Hawaiki-raro is to this day the Eastern Polynesian name for the Fiji, Samoa, and Tonga groups, whilst Hawaiki-runga is the name given to Tahiti and the adjacent islands. For an account of the Nuku-mai-tore, see John White's "Ancient Maori History."—EDITOR.]





## MANA TANGATA.

BY LIEUT.-COL. GUDGEON, C.M.G.

**I**N any description of Maori life or character, the word *mana* will occur frequently, and as a rule the general reader will be left to give his own interpretation to the word, which is probably one of the most expressive and comprehensive to be found in any language. It must, however, be remembered that this word relates to certain abstract conceptions of a spiritual phase of mankind that will not readily be understood by Europeans. I have grave doubts whether I can do this subject justice. I will therefore deal with the matter generally, and illustrate it by incidents taken from well known Maori history in which the important element of *mana* has been a factor.

Personal *mana* is, I think, closely connected with the old Polynesian religion, and its continuance seems to depend very much on the observance of the laws, and rites connected therewith; there are, however, certain classes of *mana* which would seem to be the result of heredity rather than religion. *Mana*, it may be said, is the result of hereditary characteristics transmitted through famous ancestors, and strengthened in every instance by the belief—shared by all true Maoris—that a man of this type must be under the special care of the gods.

A man is said to have *mana* when he possesses genius, audacity, and good fortune in a marked degree, for these are the signs of *mana*, and so long as he can retain these gifts he is regarded as a man altogether above the common herd, and one not lightly to be offended. Indeed, such men have been regarded in the light of gods against whom it was hopeless for mere mortals to contend, even though they might be as ten to his one. *Mana* of this description was held in the highest esteem by the tribe to which the fortunate man belonged, forasmuch as in war time the element of *mana* was very conspicuous, and invariably used in the interest of the tribe; but it was, after all, but a low type of *mana*, for it depended entirely on success, and was easily lost, as has been shown in my paper on the "Toa."\* I do not wish it to be

\* Journal Polynesian Society, Vol. xiii. p. 238.



inferred that men possessing even this sort of *mana* were ever very numerous among the Maoris, for they were not. They come within the application of the proverb, "*He kotuku rerenga tahi*."\*

There were cases in which the *mana* of a man depended upon the facility with which he could communicate with the spirits of departed ancestors, that is, upon his capacity to enforce the aid and attendance of these minor deities. To this end every man with any pretention to *mana* had a knowledge of certain forms of invocation by which he could summon the spirits of long departed heroes and ancestors, but it must not be supposed that these invocations would necessarily have power in the mouths of all men, for such was not the case. The efficacy of a *karakia* or invocation depended in part on its method of delivery, and in part on the *mana* of the man who used it.

The following is an instance of *mana*: When the chief Whakanehu lived at Te Poroporo, his son Te Hourangi died, and was buried at Tikapa. That same night, the spirit of the dead boy appeared to two men in their sleep, and said, "*E tama ma, kua pau au e te tangata*" (my sons, I have been eaten by men). This speech and vision was at once reported to Whakanehu, who forthwith inspected the grave, and found that the body had been removed. The chief returned to the Tore-akaia *pa*, and remained there until dark; then Whakanehu summoned to his aid a familiar spirit or *kehua*, whom he intended should precede the party who were about to search for the body. At Te Karaka the *kehua* became luminous, and rested for a moment over a certain place; it then moved on to Tuparoa, where it again became luminous, and hovered over a large stone by the roadside. By these signs Whakanehu knew that those who had carried the body had rested for awhile at each place, and placed their burden upon the ground. From Tuparoa the *kehua* led the avengers direct to the Ohineakai *pa*, in Waipiro Bay, where it once more became luminous over a *hangi* (native oven), and thence settled on the ridge of a food store. This place was examined by the chief, who found a hand and other remains, sufficient to show that the people of this *pa*, who could be heard practising a *haka* in the large *whare*, were the guilty parties. Whakanehu waited quietly until his enemies slept. He then invoked the aid of Tawhirimatea (god of storms), who answered the call by sending a very hurricane of wind, during which the outraged father set fire to the *whare*, and then, standing at the doorway, speared and tossed back into the flames those who tried to escape.

To what extent the old Maori religion governed the law of *mana* cannot at the present day be ascertained; those who might have collected and recorded the ancient history of the Maori did not do so.

\* The one flight of the white crane, i.e., to be seen only once in a lifetime.

We had no Wyatt Gill among our old missionaries, who, for the most part, were sincere though narrow-minded men, who did much to soften what we will charitably call the asperities of the Maori character; but they died, and left no literary record by which succeeding generations might remember them.

Sir George Grey and John White alone of the men of their generation have rescued the legends, songs, and a fragment of old New Zealand history from Christian intolerance. The late Judge Manning has left us an admirable sketch of the Maori character as it was in his time, and indeed in mine; the chief merit of the same resulting from the fact that the Judge thought in Maori while writing in English. I submit, however, that we have no reason to thank him for these small mercies, for he might have left us ten volumes equally readable, but did not do so.

"Te Ika a Maui," by the Rev. Richard Taylor, is not only readable but instructive, whenever the author succeeds in disentangling himself from the "lost Tribes," and that is seldom enough. There are probably many others who are more or less conversant with the language and customs of the Maoris, and who may have some notes on those subjects, for they possess the ability requisite for the task; but the hoarded manuscripts which in many cases are supposed to exist, and which are vaguely referred to by the supposed authors, have not yet seen the light. Indeed, it is only since Messrs. Percy Smith and Elsdon Best have taken the matter seriously in hand, that those who are interested in the history of the Maori people could gratify their thirst for information.

Briefly, then, we may say that we know something of the history, songs, and tradition of the Maori, but of their religion next to nothing. Mr. C. O. Davis, in one of his pamphlets, says that he learned casually from a Maori that they recognised the existence of a Supreme Being, whom they called Io, but that he could learn nothing more than that bald fact. Now, Mr. Davis was a man very learned in matters Maori, and it may perhaps be thought that if he did not know, it was only because there was nothing to be learned. Mr. Davis was, however, the exponent of a lachrymose species of religion of the miserable sinner type, and though the Maoris had faith in him politically, as the mouth-piece of those who initiated the King movement, they none the less recognised in him the extreme of Christian fanaticism, and would therefore decline to disclose the secrets of their ancient religion to him. It may be, of course, that the Maori from whom he derived his information knew but little more than the name of the deity, and I have reason for thinking that this may have been the case inasmuch as they do not at the present day know much of their old superstitions.

I have asked many men questions about the god Io, and in nearly every instance the reply was that they knew of this deity by name only, that he was the greatest of all gods, but they knew no more than that. I have met only two men who had real knowledge of the Maori god Io, and it was to one of these that I repeated the remark of Mr. Davis' as to the existence of Io. He replied. "Yes, it is true, but that name must not be mentioned in a house; if we have occasion to speak of Io, we go away from the dwelling-places of men into the wilderness, where Nature is sacred and unpolluted."

Among the old *tohungas* or priests of the last generation there was a good deal of traditionary knowledge concerning many things which have now been lost to the young people. On a certain occasion I asked a man who was recognised by all as a learned man to tell me what a *marae* was, for I believed that on this point my knowledge would prove superior to his. He replied, as I expected, that it was an open place in a *pa* or village, sometimes a platform, from which in ancient times the chiefs and priests used to address their followers. When he had finished his explanation, I said: "To your ancestors the name implied more than that," and went on to explain that on some of the isles of the Pacific there were *marae* that were truncated pyramids, built in steps, platform on platform, and that it was thought that these structures were primarily built for religious purposes. He listened very attentively, and then said: "All of this has been made known to me by tradition, and I will prove it by asking you: Why were the *marae* built, and why the platforms?" I had now to confess my ignorance, and he then explained that the steps were for the accommodation of the various ranks of the priesthood—the *Tauira* above the people, while the *Pukenga* were above both, and above all was the chief priest of the particular deity to whom the *marae* was dedicated, who took this elevated station in order to bring himself into more intimate communication with those gods who could not approach too near the common surface of the earth, which was regarded as *noa* or common by the Maoris, and therefore the reverse of sacred. In fact, his explanation showed that they held the same ideas as to the nature of the gods that we find of old among the Jews, whose high priest deemed it necessary to go up into the mountains in order to communicate with Jehovah. My *tohunga* friend thought that the New Zealand Maoris knew but little of their ancient religion or of the wisdom of Hawaiki, inasmuch as of old all knowledge was confined to the higher ranks of the priesthood, of whom but one (*Ngatoro-i-rangi*) is known to have come to New Zealand. There may be something in my friend's view of the case, for it will be remembered that the Tahitian Tupaea, when on board Captain Cook's vessel, had a conversation with the Maoris, and subsequently told the great navigator that they were a people who knew

but little of their history or religion. The Maori knowledge is, of course, deficient in the matter of the ancient migrations, but in all of the ceremonies and forms of his ancient religion he has a knowledge that the true Polynesian has never acquired. This interesting fact has not yet been explained, but it may be that these ceremonies, like the carving and tattooing of the Maoris, is an indigenous growth, though it is probable that this theory would not be generally accepted. The only possible solution of the enigma appears to be that the early migrations found a people in possession, whose weapons, carving, tattooing, canoes, and even paddles they adopted, for all of these things are now characteristic of the Polynesian of New Zealand only—exceedingly symmetrical, and the weapons beautifully balanced, altogether unlike the heavy, awkward clubs of the Polynesians of the Pacific.

As I have said, the Maori has a form of invocation, and a ceremony to provide against all the ills incidental to savage life; but many of these rites, though well known to the *tohungas*, are seldom practised, and it would seem that certain things can only be done successfully by a few of them; we may therefore assume that great personal *mana* is required in such cases. An instance of this description came under my notice about the year 1872. A girl had quarrelled with her lover, and as a natural sequence, he had left her and gone to one of the chief towns of the Colony. After his departure, the young woman regretted her impetuous behaviour, and wrote to him to return. This he refused to do, and when his reply reached the girl, she alarmed her relatives by declaring that she would commit suicide. Here, there was every chance of a tragedy, for a Maori girl is very unlike her European sister, inasmuch as she will, as a rule, announce her intention to commit suicide before she does it. I was therefore somewhat surprised to find her laughing and talking with her companions shortly after I had heard all of these things. Probably my face expressed my astonishment, for she saluted me by saying: "My husband is returning to me." Naturally enough, I asked when she had heard from him, and was met with the reply that she had not heard from him, but that she knew he must come. This speech was sufficiently curious to cause me to enquire how she had acquired the conviction that her lover would return, and it then transpired that her threat that she would destroy herself had so alarmed her relatives that they had appealed to a *tohunga* uncle to exercise his magic powers, and bring back the fugitive.

The nature of the ceremony that was performed I never could ascertain, either from the girl or her uncle; but the former told me that, so far as she was concerned, it was a very serious matter, since she had now become sacred to this man by the intervention of the gods, and therefore if at any time she proved unfaithful to him, the penalty

would be death. She added that her uncle had duly warned her to this effect, and that she was quite prepared for the consequences. Strange to say, the recreant lover did return within a month after these incantations had been performed, and I need hardly say that the *tohunga* took the whole credit due to himself; but he behaved with the philosophic composure that is characteristic of his profession, and did not on any occasion express the smallest anxiety or doubt as to the success of his magic art; indeed, he regarded the whole affair as settled and done with. When I subsequently expressed a doubt as to the *mana* of his gods over any *pakeha*, he laughed as though he recognised the point, and said: "Ordinarily they have not, but this is not ordinary work; the man will return, and the girl will die. I have warned her, but I know her character, she will never behave herself." In 1886 I met this same old gentleman, and in course of conversation, asked him where his niece was. He looked at me queerly for a moment, and then said: "She is dead; you will bear me out that I gave her due warning."

Many years ago, while stationed in Taupo, I had two places pointed out to me which would seem to have acquired *mana*, and both of these were of great interest to my companion, whose ancestors had been leading actors on the occasion. One of the places to which I refer was called Te Tapapatanga-a-te-Rangitekahutia, and at that date was a small conical hillock, barely seven feet in height, and not more than that diameter at the base, situated only a few feet from the old war track leading from Runanga to Te Awa-o-te-Atua. From the account given to me, it would seem that about eight generations previously the ancestor, whose name has been given to the hillock, found himself alone in the presence of a hostile war party who were passing down the valley, but who had not yet observed him, though they were too close to permit of his escape by flight. Under these circumstances, Rangi-te Kahutia called upon his ancestral gods for aid, and threw himself flat against the hillock, while, scarcely daring to breathe, he saw his foes file past him almost within touch, in happy ignorance of the valuable prize that lay almost within their reach. This tale appeared to me to be slightly improbable, and I hinted as much to my friend, who replied: "This is a *pukepuke whai mana*" (hillock possessing *mana*). To a Maori this answer would have been conclusive, but at that period of my life I was too much of a *pakeha*, and had the bad taste to question the truth of tales that bordered on the marvellous. In this instance my disbelief was probably apparent, for Maoris, having carried their lives in their hands for several generations, are exceedingly observant, and presently my companion said: "This is a place of many *tipuas* (uncanny things). I will show you a place where the spirit of a man

has existed in the form of a *koromiko* (veronica) bush for the last five generations," and so saying led me to the spot, and there I saw two large circular depressions in the ground, evidently old ovens, and in one of them a small shrub, about eighteen inches high, was growing. "Here," said my guide, "the two chiefs, Te Huriwaka and Te Whakatarewa, were slain, cooked, and eaten by a war party. From that time the ovens have never filled in, and the *koromiko* bush has always been there. It is now in the same condition as when I first saw it more than forty years ago; verily, it is the spirit of Te Huriwaka, and a sign that his *mana* is still over his land."

Things inanimate may, it would seem, possess quite as much *mana* as things animate. I have known at least two weapons that were almost dangerous to man by reason of the peculiar *mana* attached to them, both being the shrine of certain gods. The "*Taiaha-o-Tinatoka*,"\* sometimes called "*Nga-moko-a-te-Aowehea*" is an instance. This weapon was always consulted by the Ngati-Porou tribe before they ventured to engage in battle with another tribe, and this fateful ceremony was held in the presence of all the leading warriors of the tribe, in order to ascertain their chance of success. If the omens were favourable, the *taiaha* would, I am informed, turn itself over as it lay on the mat, in such a manner as to be seen by all. It was, however, in single combats that this weapon shone with its greatest lustre, for then it never failed.

Pahekauri, the famous *mere* of Te Heuheu, has *mana* even greater than that of the *taiaha*, inasmuch as it is universally credited with the power to render itself invisible to anyone but its lawful owner or guardian for the time being.

A very curious instance of the alleged *mana* of weapons has been related in a Maori newspaper. In White's ancient history of the Maori it will be found recorded that, when the children of Heaven and Earth (Rangi and Papa) had finally resolved to separate their parents, one of the axes with which the props were cut, in order to keep them apart, was called "*Te Awhiorangi*." It will not be necessary to expatiate on the antiquity of this weapon, since we find it already in existence at the beginning of all things—before the earth-born but god-like inhabitants of this planet had ever seen the light of the sun, and long before the advent of man. This being a fact proved beyond all argument, so far as the Maoris are concerned, it will be readily understood that this axe was and is exceedingly sacred, being, as its historian relates, left to mankind as a governing power over all the stone axes of the world.

\**Taiaha*, a weapon combining the advantages of both spear and quarterstaff.

This famous weapon had been handed down from eldest son to eldest son from the time of Tane, the man-god, to Kakau-Maui, and thence through unnumbered generations to Turi, who braved the dangers of the Sea of Kiwa in his canoe "Aotea," and settled at Patea, on the West coast of the North Island. I need hardly say that he brought with him the sacred axe, and when he returned to Hawaiki, gave it to Te Hiko-o-te-Rangi, his eldest son. The origin of this weapon is necessarily obscure, but there is a paragraph in the narrative from which I quote that justifies me in saying that it was not even wrought by the gods of Maori tradition, but was sought for and found by Rangi-te-Tipua in the shades among the "Kahui kore,"\* and remained in possession of the *Ariki* line of the Turi family, down to the time of Rangitaupea, who lived some seven generations ago. This old man, when dying, informed his children that he had, in accordance with Maori custom in such cases, hidden "Te Awhiorangi" in a sacred burial ground known as Tieke, and probably gave other directions to enable them to find it; but if he did so, they must have been faulty, for the Nga-Rauru tribe were never able to find the axe, and from that day to the 10th December, 1887, "Te Awhiorangi" was lost to the world. The supposition that the rightful owners of this sacred heirloom had neglected to search for it cannot be entertained for one moment, for the mere possession of such a weapon was a sign of *mana*, and patent of nobility; but it may be that the search had not been too keen or inquisitive, forasmuch as the place where the axe had been hidden was dangerously sacred, and not lightly to be meddled with.

This long lost weapon has now been found, and in a very curious manner. On the date I have mentioned a party of Nga-Rauru were in the neighbourhood of Okotuku engaged in gathering fungus, and among them a young girl of another tribe, who fortunately had not heard of Tieke, or this tale had never been told. As the party scattered in search of the fungus, called *hakeke*, the girl Tomairangi took the direction of Tieke, and there found a tree covered with the growth she sought. As she stretched forth her hand to grasp the nearest cluster, a blinding flash of light appeared to issue from the tree. The girl started back, and then, for the first time, noticed the axe at the foot of the tree. This sight appeared to alarm her so that she fled screaming from the spot, and her terror was increased by a sudden and violent storm of thunder, lightning, and rain, which warned her that she had in some way offended some potent Maori deity. Scarcely less alarmed were Tomairangi's friends when they heard her cries; but among them was Rangi-Whakairione, a *tohunga*, who grasped the situation at once. He first quieted the elements by a *karakia* of great potency, and then

\* Spirits of the void.

asked who had visited the sacred place Tieke. Tomairangi asked, naturally enough, "What is this Tieke?" and when that matter had been explained, and its position in one of the bends of the Waione creek described to her, she admitted that she had probably been at the place, and pleaded that, being a stranger, she was ignorant of the sacred places, that she had seen but one thing which was like unto a god, and being afraid, had run away, calling for help.

From this speech the *tohunga* knew that "Te Awhiorangi" had at last been found, and calling on the party to follow him, proceeded to the place indicated by Tomairangi, and there they found the axe, and brought it away in triumph. No man doubted, as he gazed upon the weapon, that this was indeed "Te Awhiorangi," the property of their great ancestor Turi, for they were its natural custodians, the descendants of Tu-tangata-kino and Moko-hiku-waru,\* and the *mana* of the axe had been made manifest to them. After the *tohunga* had uttered many *karakias* over the long lost weapon, in order that there might be no danger to the common people while handling it, it was carried to the village, where it was wept over, as though it had been a long lost and dear relative. As to the subsequent proceedings, when the leading descendants of Turi assembled to do honour to the axe, it is perhaps well that I should not speak, for it may be that the men of the present day would not believe me: but it is said that when the *tohungas*, Te Kapua Tautahi and Tapuhi, led the party into the presence of "Te Awhiorangi," the sky grew dark, and thunder and lightning burst forth, and that the elements were only stilled by the magic force of the two *tohungas*.†

The purport of this article was *mana tangata*, that is, the *mana* of men; but rivers, mountains, lakes, and trees may possess *mana* in a high degree, and this Maori conception finds expression in the tribal *pepeha* (boasts). That of the Heuheu family of Taupo runs as follows: "Tongariro is the mountain, Taupo the lake, and Te Heuheu the chief." At times it seems doubtful whether it is the tribe who own the mountain or river or whether the latter own the tribe. The *mana* of Tongariro is altogether unusual, for a war party crossing the Rangi-po desert at the base of that mountain, would, in the good old times, carefully abstain from looking at the summit, and by this caution would avoid the blinding snow storms by which the spirit of the Peak punished undue curiosity, on that high bleak plateau.

\* Two gods of *makutu* or witchcraft, according to the Taranaki tribes.—Ed.

† See Vol ix, p. 229, for a full account of the finding of this celebrated axe and with some of the ancient songs connected with it.—Ed.



There are instances in which trees have been objects of veneration to the Maoris, not because they were trees, but chiefly for the reason that they were deemed to be capable of absorbing *mana* from either man or weapons. Until quite lately, there was an exceedingly old *totara* tree lying in the Manga-o-Rongo stream, at no great distance from Otorohanga. This tree was a first class *tipua* of great *mana*, and was known to everyone by the name of Papa-taunaki. The name was derived from the fact that some thirteen generations ago, one Ruateki, an ancestor of the Ngati-Maniapoto tribe, while snaring birds, noticed that there was a nest of young parrots in this tree, and in order to reach the young birds, used his greenstone axe Papa-taunaki to enlarge the opening. While so engaged the axe parted from the handle and was lost forever within the hollow tree. Now this axe, like many notable weapons of old days, was possessed of great *mana*, indeed it was the shrine of a spirit and it would seem that its sacredness must have been communicated to the tree, which from that time forth was regarded as an object of veneration. Very gradually the tree fell into decay, and was at last uprooted by a gale of wind; but even then it did not lose its *mana*, for we are told that about the beginning of last century, the great warrior Wahanui paid a visit to the fallen monarch, and addressed it in the following terms. "So you are the sacred tree of whom the Ngati-Matakore are so proud; let us see if your *mana* be proof against fire." So saying he lighted a fire on the prostrate trunk. When the fire had kindled sufficiently to give forth some heat, the huge log, it is said began to tremble, and finally with one mighty effort rolled itself into the Manga-o-Rongo stream. Here it lay for nearly eighty years, until the Native Land Court opened at Otorohanga in 1885, and then Papa-taunaki broke loose from the position it had so long occupied, and floated some distance down the stream. This circumstance was noted and referred to by Hauauru, chief of Ngati-Matakore, in the Court, as an ill omen denoting that the *mana* of his tribe was about to pass from them.

As for Wahanui who had committed this wanton outrage on a sacred tree, his punishment followed quickly, for *tipuas*—(demons) may not be injured or insulted with impunity. Up to this period he had run a long and successful career as a warrior, and though he had on more than one occasion shown remarkable skill and activity in getting away from the Whanganui people, yet he had a good reputation as a fighting man. A man cannot always be brave or successful, but Wahanui had had his full share of good fortune, and in the opinion of the best Maori authorities might have died on his bed but for this freak of childish jealousy against "Papa-taunaki." As it so happened he fell in battle against Ngati-Raukawa only a few weeks after the

events above recorded, to the great satisfaction of the latter who had a long list of injuries to wipe out. Wahanui was one of those old time warriors, concerning whom most marvellous tales are told, but it does seem to be true that he was a man of great strength, and that he used a spear like unto a weavers beam, with which he was wont to spear men and toss them playfully over his head.

"Papa-taunaki" no longer exists as a tree, for Mr. Edwards of Te Kiokio has not only split his ancestor up and used him for fencing posts, but worse still, has used the chips and splinters for cooking purposes; an act of cannibalism which had the effect of relieving him of the presence of his tribe for many months; they at any rate could not tolerate such awful impiety.

The most desperate fight of modern days was fought solely to preserve the *mana* of the Whanganui river intact. This battle took place in 1864, between a party of one hundred and twenty Hauhau fanatics, belonging to many tribes, on the one side, and one hundred men of Whanganui on the other. The battle was, as I have said, fought to preserve the *mana* of the river, for there was really no cause of quarrel between the two parties, who only a short time before had been amicably fighting side by side against the Europeans at Taranaki. Moreover, the up river Whanganui men had always been most consistent in their hostility to us, and would not allow any *pakeha* to ascend the river. With a few exceptions they were rabid Kingites, and not at all disposed to look with favour on the European; but in one respect they resembled Mark Twain's hero, Buck Fanshawe. They would have peace within their boundaries, and to retain that blessing were prepared to kill half New Zealand.

It was while the Whanganui were in this frame of mind that the Hauhau—(carrying with them the preserved head of a European soldier as the shrine of their god)—marched through the forest from Waitotara to Pipiriki, and appeared suddenly among the Whanganui. Here they succeeded in converting the most powerful chiefs of the up river district, viz., Turoa and Te Kaioroto, and elated by this success, sent messengers to Ngati-Hau, who lived about ten miles from them, ordering them to prepare to receive the Hauhau religion, preparatory to an attack on the town of Whanganui. The covert menace contained in this message deeply offended the Ngati-Hau. But they returned no answer, for they were by no means certain that the enemy had not told the truth when they claimed to be invulnerable to shot or steel. Being in this condition of uncertainty they made no reply to the messenger other than that they would consider their position, and having thus rid themselves of the Hauhau envoy, they left their *pa* and fell back on the Ngati-Ruaka tribe of Ranana. To this place they were shortly followed by the Hauhaus, who camped at Tawhitinui on

the opposite bank of the river, and again sent messengers to the two *hapus* (sub-tribe), but on this occasion the message was couched in much milder terms, for they merely requested to be allowed to pass down the river, in order to attack the town of Whanganui. This request was sternly refused, and the Hauhaus were told that no alien war party had ever broken the *mana* of the great river nor would ever be allowed to do so. The reply was short and to the point, to the effect that they would clear a passage for themselves.

The challenge was joyfully accepted, and Te Aoterangi, Tamehana, and other leading chiefs of Ngati-Hau, called on their foes to meet them on the island of Moutoa, in mid channel between the two parties. The preliminaries were settled that evening, the Whanganuis as owners of the soil were to occupy the island during the night with one hundred men only, thus leaving most of their warriors as mere spectators, the Hauhaus were to attack at grey dawn, and were to be allowed to disembark from their canoes before the firing commenced. This chivalrous but astute arrangement was approved by both parties, by the Hauhaus because it seemed all in their favour, and by Ngati-Hau because they had enormously increased the *mana* of their tribe by the arrangement that 100 men should fight the 120. In my "Reminiscences of the War in New Zealand" I have given a brief sketch of this most desperate fight, and therefore I need only say that within fifteen minutes of the firing of the first shot three-fourths of the Hauhaus were dead and some sixty of Ngati-Hau either dead or wounded, but in either case perfectly happy, for the *mana* of the tribe and river had been preserved.

No better instance of tribal *mana* can be adduced than that which occurred at Patea on the South side of Ruapehu. An important meeting had been convened at that place, by the tribes of the district, in order to settle certain boundaries that had long been in dispute, and which if undefined were likely to cause trouble in the near future. As usual in such cases the arguments were not only forcible, but very much to the point. One chief maintained that his title was without flaw, inasmuch as an ancestor of his when injured in certain domestic relations by an ancestor of his opponents had not only slain the offender, but had also made a bird cage of his ribs and backbone and therein had kept a tame parrot as a sign of his *mana*, and had moreover set up this very cage on the land in dispute, and that these terrible insults had never been avenged. He further stated that if the meeting wanted further proof that he would produce it in the form of a message from the other world, that it was known to all that the gods themselves recognised the *mana* of his tribe, forasmuch as whenever they moved out of their village in a body, whether for peace or war, they were

invariably greeted by thunder from the direction of Rangipo. Furthermore he expressed himself willing to abide by this test; he and his people would ride in the direction of Rangipo, and if they were not greeted with the thunder aforesaid, they would surrender their claim to the land, he challenged the opposition to ride with him, and pledged himself that if they had any doubts as to his *mana* the thunder would soon remove them.

To refuse such a test would have been a confession of the weakness of their case; so horses were saddled and the party were ready to set out, when suddenly the clouds—that had been gathering all the morning—broke with a loud peel of thunder, and one of those violent storms so common on this high plateau drove the disputants back to their tents and *whares*. When the storm had passed away, the chief again addressed the assembled tribes and asked if there was anyone so obstinate as to deny his *mana* in that district. To this there was no reply, for no one was so bold as to deny a *mana* that had been already acknowledged by the powers of the outer world.

A tribe may lose its *mana* in a very simple manner, or it may believe that it has lost it, and this I submit will amount to the same thing. Such was the position of the very noble tribe of Ngati-Raukawa, who, up to the date of the death of their renowned chief Hape, had held their own against all comers, but had subsequently been driven from their ancient home at Maungatautari, and were forced to take refuge with Te Rauparaha at Otaki. These misfortunes have been ascribed to the fact that the burial place of the great Hape had been disclosed to his Waikato relatives, who had thereby been enabled to perform a ceremony that ought properly to have been done by his own tribe. This was a terrible blow to Ngati-Raukawa, and for the time being deprived them of the *mana* that was essential to their very existence, and as a natural sequence caused all their subsequent misfortunes, commencing with the battle of Hurimoana and ending with Omakukara, and Roto-a-Tara, where the Nga-Puhi and Kahungunu tribes, under Te Wera and Pareihe, avenged their ancient injuries and defeats at the hands of Ngati-Raukawa.

As a tribe may lose its *mana* so also may individuals, and this position may be brought about in many ways. For instance, we are apt to regard forbearance as a virtue, but the Maori makes no such mistake, for he knows full well that in no possible way can *mana* be more easily lost; even the little Englander would seem to have a dim conception of the truth of this fact. The Maori regards forbearance as mere weakness of character, and in illustration of this statement I will quote an East coast tradition.

Some thirteen generations past and gone, the chief Kapi-horo-maunga was the sole owner of a rock known as Toka-mapuhia, the chief value of which was that it stood in fairly deep water, and was a convenient

place whereon to stand and catch the fish called *kahawai*. Now this rock was also coveted by his younger brother Tautini, and he in order to establish a right over the rock, took possession of it early one morning and began to catch fish. While thus engaged he was observed by his brother Kapi, who did not at once recognise the intruder, but none the less resolved to kill him whoever he might prove to be. On his way to carry out this very proper resolution he met one of his followers, and asked who it was that dared to fish from the flat surface of Toka-mapuhia. The man replied, "It is your brother Tautini." Then Kapi hesitated, for like all weak men he began to conjure up possibilities, and it occurred to him that perhaps their father Kahu-kuranui has instigated Tautini to take this action in order to deprive Kapi of his *mana*. With this doubt in his mind he went to the old man and ask him whether he had urged his brother to sieze the rock. The reply he received was hardly satisfactory, but it was at least characteristic of the Maori. "As you have not killed your brother, and avenged his trespass and insult, you had better remain here and grow food for him!" Such indeed was the result of Kapi's forbearance, for from that time forth Tautini took the position of elder brother, and governed the tribe, the elder brother having shown that he lacked the decision of character, which would alone enable the tribe to hold its own in troublous times. His duty was quite clear, he should have killed his brother first, and asked his father for information afterwards.

*Mana* plays a leading part in the ability of a leader, or successes in war of celebrated warriors. When a man frequently undertakes daring deeds, which ought under ordinary circumstances to fail, but none the less prove successful, he is said to possess *mana*, and thereafter is regarded as one peculiarly favoured by the gods, and in such cases it is held that he can only be overcome by some act or default; such as a disregard or neglect of some religious or warlike observance, which has been shown by experience to be essential to success in war; but which our warrior spoiled by a long career of good fortune, had come to regard as necessary to ordinary mortals only and of but little consequence to men of *mana*.

Such a man was Te Mau-paraoa, of Te Wairoa, H.B., who by his courage and ability raised himself from an obscure position (it is said that of a slave) to be the fighting chief of the Nga-Puhi confederation under Pomare and Kawiti. So great was the *mana* of this man that he succeeded in escaping from the disaster of Te Rore, where Pomare and 600 men fell under the spears of the Thames and Lower Waikato people. It would be wearisome to relate all of the feats of arms performed by this famous warrior, but his last escapade is too characteristic of the Maori not to be recorded.

When the teaching of the early Missionaries had so far affected the Maoris as to render them averse to the conditions of perpetual war to which they had been accustomed for more than fifty years, Pomare emancipated the slaves that he had taken from the tribes of the East Coast, and gave them permission to return to their homes under the leadership of Te Mau-paraoa. The party numbering in all about 130 set out in five canoes, and en route called at the Great Barrier island where they were kindly received. The instinct for rapine and plunder was however too strong in these ex-slaves to permit of good behaviour on their part; they were unable to divest themselves of the idea that they were members of a Nga-Puhi war party, to whom nothing was sacred. For this reason they failed to reciprocate the courtesy of their hosts, and not only appropriated all the portable property on which they could lay hands, but also began to dig the *kumara* crop. This was more than the descendants of Maru-tuahu could put up with, and a messenger was sent to the mainland of Coromandel to warn Te Horeta Te Taniwha that his people were being trampled on by Ngati-Kahungunu. The chief responded promptly and had landed on the island with all of his warriors before Mau-paraoa even knew that he had been summoned. There was now no course open to these wanderers but to fight, and they were not backward in accepting the position; not that they were of a very warlike tribe, for that reputation they have never had, but they trusted implicitly to the undoubted *mana* of their leader, even when pitted against the famous Horeta alias Hook-nose.

The battle was long and for some time doubtful, but in the end the numbers of Ngati-Maru prevailed, and Te Mau-paraoa retired unconquered and unpursued to the shelter of the forest, but with only fifteen survivors of his once powerful war party. His canoes had become the spoils of the victors, and escape seemed impossible; but during the night these indomitable men managed to construct what are known as *mokihi*, viz., cigar-shaped rafts of rushes, flax stalks, and drift wood, and on these frail structures crossed the twenty miles of sea dividing the Great from the Little Barrier island, where they managed to exist until a passing whaler rescued and carried them back to the Bay of Islands. Of those who escaped Tutangawaka of Te Whanau-a-Rua was alive in 1894.

It would occasionally happen that a great *toa* or undeniably brave man would be smitten by fear when on the point of engaging in battle, or worse still when actually engaged. This condition of mind is known by the name of *hauhau aitu*, and according to the description given to me by old warriors, the afflicted one would grow cold, tremble like a leaf, and become partly blind. On such occasions the cure was simple, for the malady was caused by the fact that the sufferer had in some way assumed the *mana* of the eldest born or *Ariki* of his family. This

being so he could only recover by submitting himself to that *Ariki*, and therefore the *Ariki* would cause the afflicted one to crawl between his legs, and by this simple expedient would revive the courage of his trembling clansman. The principal recognised in such cases was, that it required an act of subordination to the *Ariki* to revive a courage derived entirely from the *mana* of that man and his gods, the courage having first been lost by some act of bumptiousness on the part of the inferior.

Before proceeding on a warlike expedition, all of the great fighting men of the tribe were required to squat down in line, while their *Ariki* would pass them in succession between his legs, in order to ward off all possible misfortune from these valuable men. An absolute loss of *mana* was the result of an inferior stepping over a superior while the latter slept; I need hardly say that no such action could have taken place had the superior, or in other words the elder branch of the family, been awake. On one occasion only was that great *tohunga* of the Arawa tribe—Te Unuaho—known to fail when calling on the powers of darkness to aid him, and that occasion was when the Nga-Puhi, armed with guns, crossed the Rotorua lake and captured Mokoia, slaying many hundreds of the garrison, and carrying as many more away as captives. Te Unuaho had assured his tribe, that canoes or no canoes, he could prevent the Nga-Puhi from crossing, and it was this assurance that had prevented the tribe from migrating for a time to the mountains of the Urewera country. At the critical moment, when the enemy were seen in their war canoes advancing against Mokoia, Te Unuaho was called upon to perform his promise, that is, raise a storm and swamp the hostile canoes. The *tohunga* did his best, using every form of *karakia* known to him. Once or twice the waters rose, and it seemed that he was about to succeed in his undertaking, but after a little the waves fell and a dead calm prevailed so that men thought that the water spirits of Rotorua had joined the cause of Nga-Puhi in order to destroy their own people. The Arawa claim to have discovered the true reason of this disastrous failure; namely, that on the night before the attack, a son of Te Unuaho having occasion to leave the *whare* in which his father slept, had thoughtlessly stepped over the sacred man, and by so doing had for the time being deprived him of the *mana*, which might otherwise have saved the tribe.

Such is the tale told and believed by the Arawa, but the Nga-Puhi version of this affair differs materially from that of their foes. They contend that the whole thing had resolved itself into a trial of strength between rival *tohungas*. That their man, Kaiteke, had foreseen and provided against the contingency of destruction at the hands of Te Unuaho's storm fiends; and therefore it was that while his friends were crossing the lake, Kaiteke sat on the shore and used every art and

*karakia* known to him to still the waters, and when he found that the spells of Te Unuaho were too powerful and that the waves began to rise in spite of him; he, as a last resource, placed the bones of a celebrated wizard ancestor—brought with him for that purpose—in the water, and from that time the invocations of his rival had no *mana*.

There is a Maori proverb to the effect that women and land have caused all the wars that devastated New Zealand before the arrival of the colonising *pakeha*, and both may have been important factors therein, but they were by no means the only source of trouble. To me it would seem that the chief element of discord was the *mana* of their leading chiefs. No man could be more exacting than a chief of *mana*, and the smallest breach of etiquette, whether intentional or not, was brooded over and sooner or later avenged by some act of violence or insult to the offender, which would in Maori opinion wipe out the original insult. Any man who by design or mere thoughtlessness failed to obey the somewhat exacting code of Maori etiquette, would not only cause bloodshed, but might cause the utter destruction of one of the tribes.

As a minor instance of the touchiness of chiefs, I may quote the behaviour of old 'Taipari of the Thames towards a visitor. In a previous paper I have mentioned the dislike that any Maori has to be asked his name, and that this dislike was the result of a feeling that people should recognise a great chief without asking his name. On the occasion in question, a chief of the East Coast happened to be at Hauraki and as befitted him called upon Taipari, who was personally unknown to him. He found the old man sitting outside his *whare*, but not knowing who he was, asked, "Where is Taipari?" The old chief was annoyed at not being known, and perhaps at the abruptness of the question, and instantly indicated his slave Netana who was sitting a short distance from them, and said "He is there." Consequent on this direction our chief went up to Netana with much ceremony, rubbed noses, and then entered into amicable conversation with the much puzzled old slave. When the real Taipari thought that his malicious joke had gone far enough, he ended the comedy by calling out, "Netana, let food be prepared for my guest." The visitor thus rudely awakened to a sense of his ridiculous position, made the best of his awkward mistake, for he knew that he had not used the caution required in such cases; but had this little episode only occurred previous to the year 1840, the Ngati-Maru would have anticipated the result of the joke by repairing their *pa*.

A serious case of insulted *mana* occurred about five generations ago in the person of Te Tuhi, brother to that Te Tuata who was the father of Potatau, the first Maori king. Te Tuhi was by virtue of his birth a



chief in many tribes, and as such could visit his relatives whenever the spirit moved him to do so. On one of these occasions while en route to Hauraki, he halted at a small outlying *pa* of the Ngati-Paoa tribe which had been built to protect a very celebrated eel weir (*Tarahearoa*) on one of the outlets of the great Paranui swamp, and one of the principal sources of the food of that district.

Te Tuhi was treated with true Maori hospitality, and regaled with the eels for which the place was so justly celebrated. So far the local chief had acquitted himself creditably, but Te Tuhi noticed that the people of the place had a very large store of dried eels, and conscious of his rank he waited expecting Kaiiri to pay him the compliment of calling out his name and placing the dried eels at his disposal; for it was usual that when a great chief travelled, complimentary presents should be made to him. Such presents were not necessarily taken away, but in this instance the gift was not made, and the neglect was intentional, for Te Tuhi like all of his family, did not bear the best possible reputation, and Kaiiri feared to pay him the usual compliment lest he should take advantage thereof to found a claim on Paranui.

Burning with anger Te Tuhi went on his way to Hauraki, and there related to the Uringahu tribe the treatment he had received. He said "Kill me these Pitoitoi (small birds) at Paranui." Nothing loath to kill their friends, the Uringahu sent a small war party of forty men by way of the Piako river, and, as by this route they had to pass many *pas* of the Ngati-Paoa tribe who would have turned them back had they but known their errand, the war party took the precaution to cover up most of their men with the fronds of the Nikau palm and plumes of the *toetoe* whenever they approached a *pa*. In answering questions as to their business the few men who appeared to paddle the canoe said they were taking *mataitai* (fish, etc.) to Te Tuhi. The ruse succeeded admirably. The forty men landed at Tahuna-tapu, and the canoes returned to Hauraki. Meanwhile the people of the *Tarahearoa pa*, having no reason to anticipate an attack from the Piako side, were easily surprised and the *pa* taken. Kaiiri escaped, but his sister, Paratore, and many men of Ngati-Ringatahi were slain, and the women and children carried off as slaves and kept at the Great Barrier Island, where they were unable to communicate the news of this treacherous attack to their friends. For this reason the Ngati-Paoa were unable to ascertain who it was that had dealt them this blow in the dark; naturally enough Waikato were blamed for it, with the result that from that time forward the two tribes never met without fighting, and the feud only ended after the great battle of Taumata-wiwi, shortly before the arrival of the first European settlers.



## TE HEKENGĀ A KAHU-HUNU.

NA PANGO-TE-WHARE-AUĀHI I TUHITUHI.

**I**TE putake i heke ai a Kahu-hunu ki te tai ki runga, i mahuetia iho ai a Te Manga-tawa pa i Tauranga, he tukunga no ta ratou kupenga-ika i te one i Otira. Kaore ano te konae o te kupenga i u mai ki uta, kua rere a Kahu-hunu ki te whawhao ika mana—ara, ki te muru. Ka kitea atu e tona tuakana, e Whaene, kua riro i a ia te ika, ka riri a Whaene, katahi ka hopu ki te ika ka whiua atu ki te matenga o Kahu-hunu; karohia atu e ia, ka taha.

Heoi, ka pouri a Kahu-hunu ki te rawaki a tona tuakana ko tona haerenga tera, noho rawa atu i O-potiki—i reira hoki te tuahine—a Haumanga—e noho ana raua ko tana tane, ko Tuna-nui—te rua o ona ingoa ko Harua-tai.

Ka tae a Kahu-hunu ki reira, ka tangi raua ko te tuahine me te taokete. Ka mutu te tangi, i te ahihi ka ui mai te taokete—a Harua-tai—ki a ia, “He aha te putake o tenei haere au?” Ka mea atu a Kahu-hunu, “He mate noku i to tana hoa, i a Whaene.” Ka mutu tona korero i nga take i heke atu ai ia, katahi ka mea mai te taokete ki a ia, “A! e pehea ana to whakaaro?” Ka mea atu ia, “Taku whakaaro, me haere taua ki te whawhai.” Whaknae ana a Harua-tai; haere ana raua me to raua iwi ki te whawhai, ka hinga ta raua parekura, ko Te Awhenga te ingoa. Ka riro herehere mai a Ahu-kawa i a raua, ka hoki ki O-potiki.

Te tamaiti a Haumanga raua ko Tuna-nui i rokohina atu ai e Kahu-hunu e noho ana, ko Tu-tamure. Ka mutu tenei riri katahi a Kahu-hunu ka heke, a, noho rawa atu i Whangara, ka moe i nga wahine o tera kainga, a ka korero kino ratou ki a ia. Ka haere te rongo o tenei korero, ka tae ki a Rua-here-tai i Turanga, katahi ka whakatauki mai tera wahine—a Rua-here-tai—koia tenei; “Na te mea ra e aki ana ki runga ki tai o Maihi-rangi, ka taka mai ia ki roto ki te awa i Takapouri, pokopoko noa tona hanga na.” Ka haere te rongo o tenei korero ka tae ki a Kahu-hunu i Whangara, ka taki ia, ka haere mai ki

Turanga, ka kite i a Rua-here-tai, ka moea e Kahu-hunu hei wahine mana. Ka hapu te wahine ra—a Rua-here-tai—katahi ka hiakai ki te manu. Katahi te tangata ra ka haere ki te kimi manu hei whakawaiutanga mo tana tamaiti. Ka tae ki te ngaherehere ka kitea e ia te rua pi Tieke, i roto i te puta rakau, katahi ka taria e ia nga pi Tieke, mau katoa, ka haria mai ki te kainga, ka tunua ma tana wahine. Katahi ka ngata te hiakai manu o te wahine ra. Kihai i roa kua whanau te tamaiti a te wahine ra, he wahine; tapā tonutia atu te ingoa, ko Rua-here-tieki—ko nga manu tonu i whakawaiutia raia.

Ka mahue tenei wahine, ka taki te tangata, ka haere; noho rawa atu i Whare-ongaonga. Ka kitea e tera wahine, e Hine-puariari, ka moea e Kahu-hunu. No to raua moenga ka puta tenei whakatauki a Hine-puariari, koia tenei: "Taku he ki te hua-tea, no muri au i kite ai i te hua-uri." Kei te paua te kupu a te wahine ra e mau ana; koia nei te whakamaramatanga o enci kupu, kei te paua, te hua-tea ko te hua ma; te hua-uri ko te hua pangopango.

Ka mahue tenei wahine, katahi ka haere, noho rawa atu i Tawa-pata i Nuku-taurua. Ka kite ia i a Tama-taku-tai raua ko tona wahine, ko Rongo-mai-wahine i reira e noho ana. Te mahi a Tama-taku-tai he whakakairo. Ka kite te tangata ra i te pai o te wahine ra, o Rongo-mai-wahine, katahi ka mea atu ki tona iwi, "Te whanau E! he mahi kai te taonga. Tatou ka piki ki te ngaherehere ki te kari aruhe ma tatou." Whakaae ana te nuinga, katahi ka piki ki te ngaherehere. Tae atu, e kerī ana; ka pae te aruhe, ka mea atu te tangata ra, "Tikina he aka, kumekumea mai hei te aka-turihunga." Ka mahia mai nga aka, ka pae, ka homai ki te tangata ra; katahi ka whakatakotoria nga rona. Ka rite, katahi ka rukea te aruhe ki runga, ka nui. Ka mea atu tenei tangata, "Kāti kua nui; ma ia tangata, ma ia tangata, o ana e hari, o ana e hari." Kaore a Kahu-hunu i whakaae. Ka ki te rona, katahi ka kumea nga rona, ka mau; ka whakatakotoria nga kawē, katahi ka hurihia te tirakaraka ki runga i nga kawē, katahi ka herea nga kawē ka mau. Ka noho te tangata ra ki raro, ka puta nga pokohiwi i nga kawē, katahi ka whakaarahia ki runga, ka wahā e Kahu-hunu. Ka tae ki te taumata, ka waiho ki raro tu ai; ka roa ka hurihia kia taka i te pari. I runga ano e taka ana, e motumotuhia ana nga aka herehere. Tana horonga o te aruhe, pae rawa atu i te whatitoka o te whare o tena, o tena. Ka rongo atu te tangata ra, i te kuia, i te wahine, e mea ana, "E! te hunaonga ma tatou, E! tenei ko tenei tangata mangere, he whakairo anake tana i mohio ai."

Ka mutu tena mahi a te tangata ra, i te awatea ka noho i runga i te taumata ka titiro ki te moana, ka kite i te kawau, manu nei, e rukuruku ana. Katahi te tangata ra ka pepepepe, pepepepe taahi, pepepepe rua, pepepepe toru tae noa ki te waru, heoi, ka haere tonu tona manawa. Ka te kau noa ake nga pueatanga o te kawau ra, katahi

te tangata ra ka mea he roa ke atu tona manawa i to te manu ra. Katahi ka mea atu ki tona iwi, "Te whanau E! haere ki te tiki ti." Ka haere tona iwi ki te tiki ti (ara, whanake, te rua o ona ingoa). Ka mahia mai, ka pae. Ka mea atu te tangata ra, "Whiria, kia matariki marie te whiri." Heoi ka whiria, ka pae; ka mea atu te tangata ra "Taia he kawhiu (ara he heki)." Ka taia, ka oti, ka whiria te taura, e hia ranei kumi te roa. Ka mea atu te tangata ra, "Apopo i te ata, me haere katoa tatou ki te one noho ai."

I te ata ka haere katoa ratou ki te one noho ai, te taenga atu, ka mea atu a Kahu-hunu, "Hei konei koutou noho ai, ko au e kau atu ki te toka e mapuhia mai ra i te moana. Ki te kumekume au i te taura nei, kua ki te mea nei i te paua, kumea e koutou." Ka mutu nga tohutohu a te tangata ra, katahi ia ka kau, ka tae ki te toka ra, ka ruku te tangata ra, ka ripi i te paua, ka ki te kawhiu, katahi ka kumekumea e te tangata ra te taura ka kumea e tona iwi te kawhiu ra. Ka u ki uta ka tahuri te tangata ra ki te whakapiripiri i te paua ki a ia. Ka mutu katahi ka kau mai ki uta, ki te tunga o te tangata i te taha o te ahi. Tana horonga o te paua ki raro, ka kohia e tena iwi, e tena iwi. Ka mutu, katahi ka haria te kawhiu ra ki te kainga ka tukua ki te tangata whenua. Ka rongo atu a Kahu-hunu ki te kuia, ki te wahine, e mea ana, "E! te hunaonga ma tatou! Tena ko tenei tangata, he whakairo anake tana e mohio ai, ko te mahi kai mo tona puku, tē pahure, tē aha!" Ka mea atu te tangata ra ki tona iwi, "Ki te kai koutou, ko nga hua katoa maku—ko nga paua ma koutou."

I te ahiahi ka kai te iwi ra, ko nga hua katoa ma Kahu-hunu. I te po ko Kahu-hunu ki te kopa-iti o te whare, ko Tama-taku-tai raua ko Rongo-mai-wahine ki raro i te pihanga; kua rongo atu a Kahu-hunu kua hibi nga ihu o era, ka rere atu te tangata ra kei te hura atu i nga pueru, katahi ka putihitia atu ki roto ki nga pueru o te wahine raua ko te tane. Ka rongo te wahine ra i te haunga, ka maranga ki runga kohete ai. Ko ana kupu kohete enei: "Ko te mangere o tenei tangata ki te mahi kai mana, ko te kaha o te kaki ki te kai!" Ka mea atu te tane, "E hara i a au, E mea! nau ano!" Penei tonu ta raua mahi a, ao noa te ra.

I te awatea ka noho te tangata ra i te taumata; ka kaha te ra ka pa te tokerau (te rua o ona ingoa, o tera hau, he muri). Kihai i roa kua eke a Tama-taku-tai ki runga i te waka, e hoe ana i te whakahekeheke i runga i te tai, ara, ki te whakapupungaru. Tuarua ki waho, ka rere atu a Kahu-hunu ki te tauranga; ka u mai te waka o te tangata ra, ka mea atu a Kahu-hunu, "Ko taua tahi ki runga ki to waka." Ka whakaae mai ana a Tama-taku-tai, ka eke raua ki runga ki to raua waka—ko Kahu-hunu ki te ihu, ko Tama-taku-tai ki te kei. Tuarua ki waho, ka mea atu a Kahu-hunu, "Ko au hoki ki te kei." Ae mai ana a Tama-taku-tai, ka riro ko Kahu-hunu ki te kei. Ka hoe raua ki waho, ka kite

a Tama-taku-tai i te tai nui (? ngaru nui) ka mea atu, "E Tama E ! He tai nui tenei !" Ka mea atu a Kahu-hunu, "E hara tenei i te tai nui." A, ka tukua to raua waka kia rere i runga i te tai, ka u ki uta. Ka hoki ano ki waho ; ka kite ano tetei i te tai nui, ka mea atu, "E Tama ! he tai nui tenei !" Ka mea atu tetei, "E hara tenei i te tai nui." Kihai i roa kua puta mai te tai nui, katahi ka tukua to raua waka, unuhia ana e Kahu-hunu te hoe urunga, tahuri ana to raua waka, ka totohu tetei, mate atu ana a Tama-taku-tai—he rapu hoki ki te kaukau.

Heoi, ka mate a Tama-taku-tai, ka moea a Rongo-mai-wahine e Kahu-hunu. Ka roa raua e moe ana ka mea atu a Kahu-hunu, "Tāua ka haere ki te wai ki te heru i a au." Haere ana raua, ka tae ki te wai e heru ana te wahine ra i te tane. Ka matara te mahunga ka mau ki nga koromutu hinu e popo ana. Ka mutu, ka mea atu te tangata ra, "Koukoutia toku mahunga." Katahi te wahine ra ka mau ki te harakeke—o tera kainga ano—katahi ka herea, ka kumea, ka motu. Ka herea ano, ka kumea ano, ka motu. Katahi te tangata ra ka mea atu ki te wahine, "Homai taku tatua." Ka homai e te wahine te tatua-pupara o te tangata ra, ka tangohia ake te harakeke i roto—no Kawhai-nui hoki, i Kaituna, Maketu. Ka tukua ki te wai ka ngawhari, katahi ka hoatu ki te wahine ra, katahi ka herea ki te mahunga o te tangata ra, ka mau. Katahi ano te tangata ra ka maranga ki runga tu ai, ka titiro whakraro ki te aorere i te wa ki tona matua, katahi ano ka whakatauki, koia tenei : "Tenei te putiki wharanui o Tamatea i mahue atu ra i Tauranga." Katahi ano te iwi ra ka mohio ko te potiki tenei a Tamatea, ko Kahu-hunu.

Na ! ka tuturu ta raua moe ko Rongomai-wahine ; kihai i roa kua hapu te wahine. Ka haere te rongo o te haputanga o te wahine ra, ka tae ki a Tamatea i Tauranga ; katahi te tangata ra ka whakaemi i te kakahu hei haerenga mona ki te whakataki i tona potiki, i a Kahu-hunu. Ka pau nga taonga te emiemi katahi ano a Tamatea ka haere, ka tae ki O-potiki ka ahū ma roto o te awa o Wai-o-eka ; ka tae ki waenganui o taua awa ka waiho i reira tona manu, he karoro taua manu—kua kohatutia taua manu i naianei, e noho mai nei i reira. Katahi te tangata ra ka haere ka tae ki Moumou-kai ; te taenga atu ki reira kua tae mai te rongo o te tamaiti ra kua whanau, he wahine. Ka pouri a Tamatea ; ka whakarerea noatia iho nga taonga ra ki reira, ka ahū ia ki Te Wairoa, a Mohaka, a Whanganui-a-Rotu. Ka tae te rongo o te riringa o Tamatea ki a Kahu-hunu i Tawapata, me te rauiritanga noatanga iho o nga taonga o tona matua, ka tapā e Kahu-hunu hei ingoa mo tona potiki, ko Hine-rauiri. Kaore i tu te whare-kohanga mo tenei tamaiti—no muri i tenei, i a Kahu-kura-nui, katahi ano ka tu te whare kohanga.

- Ko nga tamariki a Kahu-hunu raua ko Rongomai-wahine i muri, ko Rongo-mai-papa, ko Tamatea-kota, ko Tamatea-kuku ko Tamatea-torohanga, ko Weka-nui, ko Tauhei-kuri—ka mutu. Te wahine tuatahi a Kahu-kura-nui ko Rua-tapu-wahine; a raua tamariki enei: Ko Rongo-mai-tara (*he wahine*), ko Rakai-hiku-roa (*he tane*), ko Rakai-nui (*he tane*).
- Te wahine tuarua a Kahu-kura-nui, ko Tu-te-ihonga; a raua tamariki, ko Hine-manuhiri (*he wahine*), ko Rakai-paka (*he tane*).
- Ko Rakai-hiku-roa, tana wahine tuatahi, ko Papa-uma; a raua tamariki, ko Hine-pane (*w*), Taraia (*t*), Tawhao (*t*), Rangi-tawhao (*t*).
- Ko Rakai-hiku-roa, tana wahine tuarua, ko Rua-rau-hanga; ta raua tamaiti, ko Tu-purupuru.
- Ko Rongo-mai-tara, tana tane ko Kahu-tapere-a-whatonga; a raua tamariki enei: ko Tara-ki-utu (*t*), ko Tara-ki-tai (*t*), he mahanga raua.
- Ko Rongo-mai-tara, tana tane tuarua, ko Haere-a-tautu, ta raua tamaiti ko Te Ao-nui.
- Ko Rakai-nui, tana wahine ko Pou-whare-kura; ta raua tamaiti ko Te Rua-tapui.
- Ko Hine-manuhiri, tana tane ko Pu-karu; puta mai a raua tamariki ko Tama-te-rangi (*t*), ko Makono (*t*), ko Hinganga (*t*), ko Pare-roa (*t*), ko Pupuni (*t*).
- Ko Rakai-paka, ka moe i a Turu-makina, kia puta ki waho, ko Whakapirikura (*he wahine*, kaore i tu te whare-kohanga) ko Kau-kohea (*t*) (ka tu te whare) ko Rakai-raumea (*w*), ko Mahakipare (*w*), ko Maro-tauia (*w*), ko Ure-wera (*t*), ko Pokia (*t*), ko Puke (*t*), ko Rawaru (*t*).
- Ko Rongomai-papa, tana tane tuatahi, ko Rua-pani, kia puta ko Tu-maroro (*t*), Rua-rau-hanga (*w*), Rua-tapu-nui (*t*), me etehi atu.
- Ko Rongomai-papa, tana tane tuarua, ko Tuhou-rangi; kia puta ko Manu-hanga-roa (*w*), Te Ao-wheoro (*w*), Rangi-whakairi-ao (*t*) ko Hapu-riri (*w*), ko Ue-nuku-kopako (*t*).

## KO MAUNGA-A-KAHIA.

I te mea kua koroheketia a Kahu-hunu, kua pakeke katoa ana tamariki—a Kahu-kura-nui, ratou ko ona tenia, tuahine hoki—ka mahia to ratou pa, te ingoa, ko Maunga-a-kahia—kei Kahu-tara i Nuku-taurua taua pa e tu ana.

Na! i te wa i wehe ai a Kahu-hunu raua ko Tuna-nui, ko Tuna-nui he rangatira whakahaere taua. Tona mahi he haere ki te whawhai ki etehi iwi. Na, i te wa ka haere ia ki era atu wahi ka mahue iho tana wahine, a Houmanga raua ko tona mokai, ko Ahu-kawa i te pa. Te moenga o te mokai nei i te kopaiti o te whare, ko Houmanga ki te taha

i te pihanga. Heoi, i teteahi po, kua he te wahine nei ki tana mokai, na te wahine ano te hiahia. Ko ta raua mahi tena a tae noa ki te wa i hoki mai ai a Tuna-nui.

I te taenga mai o te tangata ra, o Tuna-nui (te rua nei o ona ingoa ko Harua-tai) i te shiahi, ka moe raua ko Houmanga, ka awhi atu te tangata ra ki te wahine ra, ka mea mea te wahine, "E mate ana ahau." Ka ui atu te tane, "He aha to mate?" Ka mea mai te wahine ra, "He tamaiti taku mate." Ka ui atu te tangata ra, "Nawai?" Ka tatau atu ki nga rangatira i mahue iho hei tiaki i te pa. Poto noa te tatau, kaore ra te wahine i whakaae. Katahi te tangata ra ka mea atu, "Na ta taua mokai tonu?" Ka mea mai te wahine ra "Ae!" Ka mea atu te tangata ra, "Nau? Nana ranei?" Ka mea atu te wahine ra, "Naku! He mate noku." Ka mea atu te tangata ra, "E pai ana. Mehemea nana, mo te ata me tahu ki te hāngi mo ta taua kai, ki te whatitoka nei i te ata. Ko tenei, nau, e pai ana. Kati me taipu noa atu au i konei."

Kihai i roa kua whanau te tamaiti he tane. Ka tapā te ingoa ko Tama-taipu-noa, ko te ingoa o Harua-tai.

Na! ka tupu te tamaiti nei, a, pakeke noa. Kua pakeke hoki tona tuakana, a Tu-tamure. Ka pakeke rawa raua ka mohio ki te hapai patu, ka riro te mahi a to raua matua—a Tunanui—i a raua.

Na! katahi ka whakatika te ope a nga tangata nei; haere ake e rua rau ma whitu. Katahi ka haere, ka tae ki tena pa, ka whawhaitia e raua, ka horo. Penei tonu ta raua mahi, a, ka tae ki Maunga-a-kahia, katahi ka whawhaitia e raua. Na, ka riri raua me nga tama a Kahu-hunu. Nawai i waho, i waho, e hara! ka tapoko nga tangata nei ki roto o te tata o te pa. Katahi ka unga atu e Kahu-hunu tana potiki—a Tauhei-kuri kia haere ki te titiro i te riri a nga tangata ra. Tae rawa atu te wahine ra kua pakaru te meremere maire no te whiunga atu ki te taiepa hei tapahi i te aka hohou o te pa. Pakaru ana te meremere ra ka rangono iho e te wahine ra e whakatauki ana, koia tenei: "Taua i te uha, taua i te ake; mei tikina pea ki te ika pipiha nui a Tangaroa, mau ana te wawara ki runga o Maunga-a-kahia."—(Enei kupu, "taua i te uha," he maire tera; "taua i te ake," he ake rautangi tera; "te ika pipiha-nui a Tangaroa," he kauae paraoa tera).

Ka rongo iho te wahine ra i te whakataukitanga a teteahi o nga tangata ra, ka hoki te kohine ra ki te korero atu ki a Kahu-hunu. Tae atu, ka korero atu, "E Koro E! ka horo te pa nei!" Ka korero atu i te whakatauki ra. Ka mutu, ka mea mai te koroua ra, "E hoki ano, uia iho e koe, kowai te uru o tenei ope." Ka hoki ano a Tauhei-kuri, ka tae ano ki runga ake o nga tangata ra, katahi ka mea iho, "Nga tangata nei! Taihoa e riri, tena ano korua e riri. He ui iho ki a korua, kowai te uru o tenei ope?" (Tenei kupu, "uru," he mahunga; te maoritanga o tenei kupu, he rangatira). Na! katahi ka peke teteahi o

nga tangata ki waho o te tata o te pa, ka titiro ki te moana, katahi ano ka whakatauki, koia tenei: "Kaore koe i rongo, 'angiangi te muri whakaruā, tutū te ngaru o te moana, ka tere te ihu-puku!' Ko au tenei, ko Tu-tamure!"

Ka hoki te kohine ra ki te korero atu ki a Kahu-hunu, ka mea atu, "E Koro E! Ko Tu-tamure E, te tangata nei!" Ka mea atu te koroua ra, "E! ko to tungane! Haere! Kiia atu, kati te whawhai." Ka hoki ano te kohine ra, ka tae; ka mea atu ki nga tangata ra, "Kati te whawhai! Kaore ranei e rongo te ope nei i a koe?" Katahi te tangata ra ka peke, kotahi ano patunga ki teteahi taha, ki teteahi taha; kua mutu te whawhai. Kua hoki te ope ki waho o te pa noho ai. Ka hoki mai a Tauhei-kuri ki a Kahu-hunu, ka mea atu, "E Koro E! Kua mutu te whawhai; kua hoki te ope nei ki waho noho ai." Katahi te koroua ra ka mea atu ki te potiki, "E Ko! kaore koe e whakaae ki to tungane hei tane mau?" Ka whakaae mai te potiki.

Katahi te koroua ra ka tahuri ki te hakari i te potiki; ka pai, katahi ka tukua kia haere ki te taua. Ka tae ki te puni o te taua, ka mea atu te kohine ra, "Kei whea ra te puni i a Tu-tamure?" Ka mea mai te taua, "Inana! inana!" Ka tahi ka haere atu te kohine ra; rokohanga atu e noho ana raua ko tona teina, ko Tama-taipu-noa. Katahi te kohine ra, ka hinga ki runga i te teina, ka matakū te teina, ka pana ano ki runga i te tuakana. Tuarua ki runga i teteahi, i teteahi; katahi a Tu-tamure ka haere, ka tae ki runga i te haupapa kohatu, ka kite i te wai e tere ana i runga i te haupapa; katahi ka whakaata ki te wai, ka titiro ki a ia. Ka mea i roto i tona ngakau, "E! he kino ano noku!" Ka hoki te tangata ra ki te puni, ka tae, ka mea atu ki te teina, "Moea ta taua wahine!"

Heoi, ka moea e Tama-taipu-noa a Tauhei-kuri, ka tuturu ta raua wahine ki tona teina, a, hoki atu ana ki to raua na kainga ki O-potiki; ki to raua na papa me to raua na whaea—me Tuna-nui, me Haumanga.

Kihai i roa, kua hapu te wahine ra; a, muri iho ka whanau ana tamariki, ko Tawhiwhi, muri iho ko Mahaki, e kiia nei i Turanga, ko te Aitanga-a-Mahaki.

#### TU-TE-IHONGA.

Ko tenei wahine, ko Tu-te-ihonga, he pouaru na Tu-pouri-ao. He riringa no Tu-pouri-ao me tona iwi ki a Te Poranga-hau me tona iwi, ka mate a Tu-pouri-ao ia a Te Poranga-hau. Ka noho pouaru a Tu-te-ihonga.

Ka haere mai te rongo o te matenga o Tu-pouri-ao, me te rongo hoki o te pai o Tu-te-ihonga ki a Kahu-kura-nui, katahi ia ka haere, me tona iwi, a, ka tae atu ki te pa o te wahine ra. I te ahihi, ka tae atu te tangata ra ki te tara o te wahine ra, patoto ai. . . . . Ka rongo ake te wahine ra, katahi ka mihi ake, ko ana kupu mihi enei, "E! mehemea ko nga mahi a nga tane kua mate atu ra ki te Po!" Ka



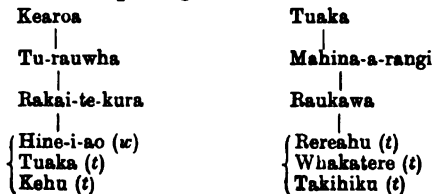
rongo iho te tangata ra i nga kupu mihi a te wahine ra, katahi ia ka tomo atu ki te whare, me te ui mai a te wahine, "He aha tau?" Katahi te tangata ra ka mea atu "I haere mai au kia moe taua." Ka mea atu te wahine ra, "Kaore au e pai. Kia ea ra pea te mate o taku tane i a koe katahi au ka pai." Ka ui atu te tangata, "He aha nga tohu o te tangata nana i patu to tane?" Ka whakahokia mai e te wahine, "Kaore e ngaro. Ki te puta atu te taua ki waho o te pa, ko ia tonu kua puta mai tu mai ai; he kakahu-kura te kakahu, he taiaha-kura te rakau, he to te hapai o te rakau, ko Te Poranga-hau tena, ko ia tonu kei mua e haere ana mai o mua o nga tohu." Ka mutu nga tohutobu a te wahine ra, puta tonu at a Kahu-kura-nui ki waho o te whare.

I te ata, ka mutu te kai, ka whakatika te taua a te iwi ra, haere ake kotahi rau ma whitu, ka haere, a, ka tae, a, ka tata ki te pa, ara, ki Poranga-hau. Ka kitea e te tangata whenua ka pa te karanga, "Ko te whakaariki! ko te whakaariki E!" (tetei tikanga o tenei karanga, "He taua e!") Kihai i roa kua puta te tangata ra ki waho o te pa tu mai ai; he kakahu-kura te kakahu, he taiaha-kura te rakau, he to te hapai o te rakau. Kahai i roa te tukunga mai kua tae rawa mai ki mua o nga tohu a te taua ra, a, kihai hoki i roa kua hinga te tangata. Tiua atu, tiua mai, kua hinga ano te tangata, tokorua i hinga ai. E hara! kua whati mai te taua ra, ana ka whati mai, whati mai, ka eke ki runga ki a Kahu-kura-nui. Whakahoki noa, whakahoki noa, a Kahu-kura-nui, tē hoki. Na te mea ano ka matara e mau a Kahu-kura-nui, ka kitea hoki e Te Poranga-hau; ana haere ana tetei, haere ana tetei. Ka tutata raua, kei runga te rau o te taiaha a Kahu-kura-nui, kei raro tonu te rau o te taiaha a Te Poranga-hau. Tata rawa, kua rewa te rau o te taiaha a Te Poranga-hau ki runga, kua hoki te rau o te taiaha a Kahu-kura-nui ki raro, kuhuna tonutia atu ki roto ki nga kuha a Te Poranga-hau. E hara! kua hinga a Te Poranga-hau. Heoi ano, kua whati tona iwi.

Heoi ano, ka patua haeretai, a, horo atu te pa, a Poranga-hau. Katahi ka arahina oratia mai a Te Poranga-hau e Kahu-kura-nui, a ka tae mai ki te pa, ka hoatu ki a Tu-te-ihonga. Katahi ka patua e te wahine ra.

Heoi, ka pakaru te whare-taua o te wahine ra, ka tuturu ma Kahu-kura-nui a Tu-te-ihonga hei wahine mana.

Na! mate rawa ake a Tu-pouri-ao i a Te Poranga-hau, riro rawa ake nei a Tu-te-ihonga i a Kahu-kura-nui, kua whanau ta raua tamaiti, te ingoa ko Rumakina; ana putanga ko:—



## TE MATENGA O TU-PURUPURU.

Te putake i mate ai a Tu-purupuru he hae no tona ngakau ki ona tuakana, ki nga mahanga a Rongo-mai-tara raua ko Kahu-tapere-a-Whatonga, ki a Tara-ki-uta raua ko Tara-ki-tai. No te mea ko ia te tino rangatira o Turanga—ko ia anake, kaore tetahi atu i runga i a ia, ko ia te tino rangatira mana nui rawa. Ina hoki: Ki te poua tona tokotoko i runga i tetahi taumata, ka haere nga mano katoa o Turanga ki te whiu i te kai ki te tokotoko ra. Ki te waiho tona tatua i runga i tetahi taumata, ka haere katoa nga mano tangata o Turanga ki te whiu i te kai ki te tatua, ara, no reira hoki tenei whakatauki: “Ko te mana koe o Tu-purupuru, a Rakai-hiku-roa.”

Na! i te mea kua kite te tangata ra i nga mahanga ra, kua pakeke ka pouri tona ngakau; ka mea ia, tena e nuku noa atu te mana o nga mahanga ra i tona, tena e riro te mana o Turanga katoa i a raua ra, te mana o te whenua, te mana o te iwi katoa. Katahi ia ka whakaaro me aha ra e mate ai nga mahanga ra i a ia.

Te mahi a nga iwi o Turanga i tetahi wa, he ta potaka. Na, ka tae ki te wa e hiahia ai nga iwi o Turanga ki te ta potaka, te mahi a nga mahanga ra i nga ata katoa he moata ki te haere ki te marae taanga potaka; ia ata ia ata. Katahi a Tu-purupuru ka mohio ka mate i a ia nga mahanga ra. Katahi ka taraia nga potaka a te tangata ra, he potaka tikitiki (he wherorua tetahi ingoa) ka oti, i rite tonu te hanga o nga potaka raka ki nga mahanga ra; ina hoki he take tonu a runga, he take tonu a raro; ki te whakatungia a runga ka tu ano, na, he mahanga te ahua o aua potaka. I te ata po ka haere te tangata ra me ona potaka ki te marae-taanga potaka. Kihai i roa kua tae atu nga mahanga ra ki reira; katahi ra ka whakatungia e te tangata ra ona potaka; ka tu, katahi ano ra ka taia haeretia. Ka kite nga mahanga ra katahi ka whai haere i te tangata ra ratou ko ona potaka. Ka taia haeretia e te tangata ra ka tata ki te taha o te rua, kua kitea ra e ia taua rua i tetahi wa. Ka tae te tangata ra me ona potaka me a nga tamariki ra hoki ki te taha o te rua, katahi ka taia nga potaka raka e te tangata ki roto i te rua ra. Katahi ka karanga atu ki nga tamariki ra, “E rere ki roto ki te rua nei, ki te tiki i a korua na potaka.” Katahi ka rere nga tamariki ra ki roto, ka tokorua, tokorua atu ano i rere ai ki roto; katahi ka tutakina iho te rua ra e Tu-purupuru. E hara! Kua mate nga tamariki ra ki roto; oti iho.

Ka hoki a Tu-purupuru ki tona pa, hoki atu ano kei te tarai i ona manuka hei tokotoko māna; ka oti katahi ka tapā nga ingoa o nga rakau a te tangata ra, ko “Nga toa katoa a Rakai-paka.” Kua mohio noa atu hoki ia tena ia e whawhaitia mo tana kohuru.

Na! Ka ngaro nga tamariki ra, i te ata a, awatea noa, maao noa te kai o te ata. Katahi a Kahu-tapere ka haere ki te ui haere i ona tamariki i tena kainga, i tena kainga, kaore e kitea. Katahi ka haere

ki te pa o Rakai-hiku-roa, ui rawa atu ; ki ana mai nga tangata o reira, kaore ratou i kite. Heoi, ka pouri noa iho te tangata ki ona tamariki ; ka hoki ki tona pa tangi ai ki a raua. A, katahi ka whakaarohia he tikanga ; ka kitea, katahi ka whatua nga manutara e rua. Ka oti, ka tapā nga ingoa ko "Tara-ki-uta, ko Tara-ki-tai." Ka whakaemia nga tohunga hei tukutuku, ara, hei karakia. Ka emi katahi ka whakaangitia nga manu ra ; ka rere katahi ka karakia nga tohunga, katahi ano ka rere nga manu ra, ausa tonu ake, katahi ano ka tiu ki runga ki te pa o Rakai-hiku-roa. Ka eke ki runga, ka whakahakahaka iho nga manu ra, ka piki ano whakarunga nga manu ra, ausa tonu ake, ka tiu ano ki runga ki te pa, ara, e rua pikinga o nga manu ra ki runga, e rua hokinga ki runga i te pa. Heoi ano, e pokaia ana nga taura, kua mohio-tia na nga tangata o te pa, ara, i patu nga tamariki ra.

Katahi ka whakatika te taua a Kahu-tapere raua ko Rakai-paka ka haere ki te whawhai i a Rakai-hiku-roa ratou ko ana tama. Katahi ka ngaua te pa o Rakai-hiku-roa ; ko Tu-purupuru i te kuaha tonu o te pa e noho ana me ana manuka i taraia ra. Kua puta tenei toa, a Rakai-paka, hopu tonu a Tu-purupuru ki te manuka i mahia ra mo tera, ka werohia atu. E hara ! kua tu tera toa. Ka puta ano teteahi, ka hopu ano ki te manuka i whakaritea mo tera, ka werohia atu. E hara ! kua hinga tera. Pena tonu, pena tonu. A muri rawa a Whakarau ; te putanga āna, kua hopu te tangata ra ki tona manuka i whakaritea mo tera, katahi ka werohia atu. Patua tonutia atu e Whakarau. E hara ! kua taha. Ka werohia atu e Whakatau. E hara ! kua tu. Ka peke e Kahu-tauranga, ka mea, "Tangata a te ringa mau !" Katahi ka whakatauki atu e Whakarau, koia tenei :—"Waiho ! waiho ! kia kahakihaki te ika o te aho a Hine-tapua-rau"—a tona whaea. Na ! ka mate a Tu-purupuru.

Katahi ka amohia mai, takoto rawa mai i te puni o Rakai-paka ; katahi ka whiria nga taura, ka oti, ka tikina te kahika, ka tuaina mai, katahi ka toia mai. Ka tae mai ki te puni ka herea nga taura ki runga katahi ka whakaarohia te rakau ra ki runga tu ai, ka herea nga waewae o Tu-purupuru ki nga taura raka, ka kumea ki runga, ka piupiuia kia rere ki runga i te pa o Rakai-hiku-roa. Ka tae ki runga i te pa ka tangi ake te koroua raka, na te mea ano ka ngau kino i roto i te koroheke ra te mamae ki tona potiki. Katahi ka tomo ki roto ki te whare ka tae ki nga kakahu me nga kohatu e rua, ka ki atu ki te ruahine, "E kui e ! taua ka haere hei wharikiriki mo ta taua tamaiti." Whakaae ana te ruahine ra, haere ana raua, ka puta ki waho o te pa ka haere, ka tata atu ki te puni o Rakai-paka ra, ka kitea mai e nga tamariki, katahi ka karanga atu ratou ki a Rakai-paka. "E Koro E ! Ko Paea e haere mai nei !" Mohio tonu atu a Rakai-paka, ko tona tuakana,

mona anake tena kupu e kiia mai ra e nga tamariki—a “Paua,” no te mea mo te rangatira anake tera kupu—ara, mo Rakai-hiku-roa, mo tona tuakana. Ka wehi a Rakai-paka; ka mea atu ki nga tamariki, “Paia atu! paia atu! Kei ahu mai ki konei to koutou papa.” Ka ki atu nga tamariki, “Ina tonu ra e haere mai nei na.” Katahi ka mea atu te koroheke ra, “Kāti! Hurahia atu; tukua mai to koutou papa.” Tae mai ano, e tangi ana raua ko te taina. Ka mutu, ka tae te koroheke ra ki nga kakahu me nga kohatu, ka hoatu ki te taina, me te ki atu ki a ia, “Ko nga rautao ena mo ta taua tamaiti, ko nga kohatu ano tera hei tao. Taku kupu ki a koe, tukua mai tetei o nga mokai nei hei wharikiriki mo ta taua tamaiti; mo taua kia noho tahi ai i to taua kainga i Turanga.” Katahi ka utua atu e Rakai-paka. “Kaore ra e taea te whakahoki o te pahi-taua.” Na! e mau nei tena whakatauki i ona uri. E mea ana, e kore ra e taea te whakaiti o te pahi-taua a Rakai-paka. Na ka mea atu a Rakai-hiku-roa, “Mahara nei au, me aroha mai koe ki au mo taua kia noho tahi ai i te riu o to taua kainga, o Turanga. Ko tenei, kāti! Waiho maku e haere ki te Pu-o-Rangitoto whakarongo mai ai. E kore pea koe e angia e te hau i muri i a au.”

Heoi! Hoki ana a te koroheke, a Rakai-hiku-roa, raua ko te ruahine ki to raua na pa.

#### TE HEKENG A RAKAI-HIKU-ROA.

Nga putake i heke ai a Rakai-hiku-roa, ratou ko ana tama, me tana mokopuna, me Te Rangi-tuehu, tama a Tu-purupuru—no te mea, mate rawa ake nei a Tu-purupuru, kua pakeke ano a Te Rangi-tuehu tona tamaiti—Tuatahi: Ko te matenga o tana tamaiti, o Tu-purupuru. Tua rua: Ko te korenga o tona taina e whakaae mai kia patua tetei o ana toa hei wharikiriki mo te umu o ta raua tamaiti. Mohio ana ia, kaore tona taina e aroha ana ki a ia, e aroha ke ana ki to raua tuahine, ki a Bongo-mai-tara—ki te whaea o nga mahanga ra. No reira ra hoki i whakatauki atu ra a Rakai-hiku-roa ki te tama, “Mahara au, me aroha mai koe ki au mo taua kia noho tahi ai taua ki te riu o ta taua kainga o Turanga.”

Heoi ano, ko te hekenga o Rakai-hiku-roa ratou ko ana tama me tona mokopuna, me tona hapu katoa. Haere ake, hoko-whitu, na, noho rawa atu i Nuku-taurau. Ka tae ki reira ka kite i te waka e hoe ana i te moana, katahi ka ui atu i uta, “No wai tera waka e haere i waho?” Katahi tera ka karanga mai, “Ko au! ko au!” Ka karanga atu tenei i uta nei, “Ko koe, ko wai?” “Ko au! ko au! Ko Kahu-pa-roro!” Ka karanga atu tenei i uta nei, “E Kahu e! Haere! Haere, e tae koe ki Turanga, kei whai mai ta taua tamaiti i a koe; waiho atu i Turanga.

Kia hae tona wairua, hae ki roto o Turanga." Ka mea mai a Kahu-paroro, "Nana tana kai, ka mea noa atu ai tenei." Heoi ano, hoe ana a Kahu-paroro, ka noho te heke ra i reira.

Kihai i roa e ngaro atu ana a Kahu-paroro, kua hoki mai. Rokohanga mai ano te heke ra e noho ana ano i reira; tae mai ano, e tā ana i te matau, ka mutu, katahi ka mea atu ki te heke ra, "Mo a teteahi ra maku te ohu kari aruhe; kia hoe au ki te moana ki te hi ika ma te ohu, mo apopo ka hoe ai au ki te moana." Whakaae ana te heke ra.

I te ata ka hoe te iwi ra ki te moana, ka eke hoki teteahi tangata o te heke ra ki runga i te waka o te tangata ra. Katahi ka hoe te waka ra, ka eke ki runga i te toka, ka tukua te puna, e whiu ana i te matau o teteahi taha, o teteahi taha. No muri ka maunutia te matau a te tangata ra, a Kahu-paroro, katahi ka whiua ki te wai, katahi ano te tangata ra ka takutaku, koia tenei:—

Titaha! Titaha! i o Titahatanga  
I wai Tawake,  
E mau ki to Taiaha-kura.

Heoi ano. Ka rongo atu te tangata o te heke ra i runga i te waka ra, mohio ia, ko nga iwi o Tu-purupuru tera. Katahi ka whakamate-mate i a ia, ka mea, "Aue! aue! ka hemo au. Kia tere te hoe i au ki uta." Heoi ra, ka manawapa te iwi ra ki te tangata ra, katahi ka hutia te puna o te waka ra, ka hoe ki uta. Ka u, waiho atu te tangata ra i te one ka hoe ano te waka ra ki te hi. I muri ano o te hoenga o te waka ra ka ngoi-haere te tangata ra, ka tae ki te puni, ki a Rakai-hikuroa, tae atu ano ka korero ki a Rakai-hiku-roa; ka mea atu. "E koro e! Ko Hika kei runga i te waka ra." Ka rongo te koroheke ra katahi ka whakatakoto ritenga māna; ka oti.

I te ata katahi ano ka tungia te ohu kari aruhe a Kahu-paroro, hoko whitu ona iwi, hoko whitu o Rakai-hiku-roa. Katahi raua ka haere a, ka tae ki te wahi hei keringa ma raua. Ko te iwi a Kahu-paroro ki te koko, te iwi o Rakai-hiku-roa ki te āku i te pei o te aruhe. Ka roa, ka riro hoki ko te iwi o Rakai-hiku-roa ki te hapai i te ko, ka riro hoki ko te iwi o Kahu-paroro ki te āku i te pei o te aruke. Ka roa e ko ana, katahi ano ka whakahuatia te "tapatapakau," koia tenei:—

Ko peka runga, ko peka raro,  
Tenei koia ka werohia.

Katahi ano ka werohia, ana hokowhitu; hokowhitu hoki tera e āku ra i te pei, Ana! mate katoa—ka rere ko Rakai-weriweri. Ka taona tera patunga, ka kainga. Ka pau.

Katahi ka haere ano te heke ra, a, Nuhaka. Ka whawhaitia ena iwi ka mate. Ka rere ano a Rakai-weriweri. Ka haere ano te heke ra a, Te Wairoa; ka whawhaitia ano nga iwi o reira, ka mate—ka rere ano a

Rakai-weriweri. Ko te heke nei kei runga i te waka e hoe haere ana, na ka mate nga tangata o Te Wairoa, ka rere ano a Rakai-weriweri. Ka hoe ano te heke ra, a Mohaka, Waikare, Moeangiangi, Aropawa-nui. Ka takoto ki te taha rawhiti o te ngutu-awa o Aropawa-nui ka kitea ake te tangata ra e tu iho ana. Koukoutia te rae, tia rawa ki te huia, ki te kotuku. Na! e tu iho ana i te kiritai o te pa—o Te Puku-o-te-wheke te ingoa—Ka kitea ake e Taraia, katahi ka hoia ake te kohatu, katahi ka tipia ake, ara, ka whiua ake. Tahitōnu ki te koukou, E hara! kua motu.

Katahi ka hoe te heke ra, ka tae ki te ngutu-awa o Aropawa-nui, ka whakaungia ki uta, Ana! kua riri raua ko te tangata-whenua. Te whana a tetei, te whana a tetei, E hara! kua whati te heke ra; Ana! kua kau ki te moana. Katahi ka aue mai te tamahine a Rakai-hiku-roa—a Hine-pare—i runga i te kohatu i te moana. Ko ana kupu aue enei, “Waia o nga tane; akuanei te hanga kino o tenei wahine matakitakina ai e era tane!” Katahi ka akina te taha ki runga ki te kohatu—tana pakarutanga, pohehe ana nga tungane he angaanga tangata e pakaru ana i te patu. Tana hokinga o Taraia, o Tawhao, o ta ratou tama o Te Rangi-tuehu, E hara! kua whati te tangata-whenua; katahi ka patua haeretia, a, haere ana te whati ki roto o te awa o Aropawa-nui; ahu rawa ki roto, kua huaki mai te ara a Tangi-aki, a te tamaiti a Tikorau (taina o Rakai-hiku-roa), ma uta mai te ara o tera ope. Te ingoa o tenei parekura ko Wai-koau.

Na! ka mate a Rakai-weriweri me era iwi, ka mau herehere tetei tangata, ko Te Whanga-nui-a-Rotu. Ka uia e te heke ra te ahua o te whenua katoa e takoto mai nei i mua i a ratou. Katahi ka korero te herehere ra, “Ko Te Whanga-nui-a-Rotu te tino kainga e takoto mai nei i mua i a koutou—he pipi, he kuku, he aha, nga kai o reira.” Ka taunahatia e Tawhao, ka mea, “Waiho, ko taku māra tera!” Ka hapa a Taraia, te tangata nana te herehere. I te po ka ui atu a Taraia ki tona mokai, “Kahore hoki ranei he wahi momona i tetei wahi atu o te whenua e takoto mai nei?” Ka ki mai tona mokai, “He momona ano, kei te putanga o Tukituki raua ko Ngaru-roro ki te moana—he puna kahawai tera.

I te ata ka maunu te heke ra, ka hoe, ka puta ki te moana, ka ui atu a Taraia ki tona mokai, “Kei whea te mea i korero ra koe?” Ka mea atu te mokai “Kei tua o te matarae e ma mai ra.” Ka mea atu a Taraia, “Me tapahi tonu to tatou waka ki reira.” Heoi ano, ka tarewa tonu te waka o Taraia i te au o te moana, ka tapahi tonu ki Hukarere, ka tae ki taua matarae, ka tukua taua oko, ara, tona ipu; tae rawa atu ki uta e takoto ana mai te ipu ra, tapā tonutia atu te ingoa mo taua wahi ko “Te Ipu a Taraia,” a, e mau nei, e mau nei.

Na! ka noho nei a Rakai-hiku-roa me tana whanau me tona mokopuna, me Te Rangi-tuehu ki Heretaunga. A, ka moe a Te Rangi-tuehu i a Rakai-te-kura; ana ko Hine-i-ao; ko Tuaka, ko Kehu.

Ko Tamatea

Kahu-hunu = Rongo-mai-wahine

Kahu-kura-nui

Rakai-hiku-roa

Tu-purupuru

Te Rangi-tuehu

Tuaka

Mahina-a-rangi

Raukawa

Bereahu

Te Ihi-nga-rangi

Kuri

Te Rua-kirikiri

Mahau-rangi

Bere-whakaonga

Tama-mate

Mata-rae

Hine-manu

Whari-unga

Tu-puku

Pango-te-whare-auahi <sup>1</sup>

Te Ipu-whakatara

Arataki

Pango-te-whare-auahi <sup>2</sup>

## THE MIGRATION OF KAHU-HUNU.

---

 TRANSLATED BY S. PERCY SMITH.
 

---

AT page 154 (note) Vol. XIII of this JOURNAL, it is stated that a fuller account of the causes leading up to the Ngati-Kahu-ngunu migration from Poverty Bay to Hawkes Bay and Wai-rarapa would be given later on. That account now follows, as written by an old man of Te Arawa tribe, who died about five or six years ago. It would have been a *pokanoa* (unwarrantable proceeding) on his part to write any of the history of a different tribe to his own, were he not descended from some of those who took part in the migration related in the following pages. But to prove his right to do so, he furnishes in his MSS. many genealogical tables showing his descent from them; only one of which however, will be given here.

In the early years of the Polynesian Society, the Arawa tribe set up a committee in order to assist us by compiling their tribal history. The following is the only paper received from them, for soon after they had made a commencement the leading man died, and his companions—Maori-like—ceased their labours from that time.

It is to be noticed that the author invariably spells the tribal name as Ngati-Kahu-hunu, whereas, the more common cognomen is Ngati-Kahu-ngunu, a mere dialectical variation however, but I think there can be no doubt, the original hero from whom the present tribe takes its name, was Kahu-ngunu. I may observe here, that few ancestors of the Maori people have given rise to more controversy than Tamatea, acknowledged by all to have been Kahu-ngunu's father; but whether he was a *Tangata-whenua* (or member of one of the aboriginal tribes) as some hold, or was the captain of the Taki-tumu canoe that came here with the fleet in *circa* 1850, is still uncertain. Col. Gudgeon, who has enquired into this question more extensively than perhaps anyone, comes to the conclusion that he was of the original tribes—see his remarks J.P.S., Vol. V., p. 8, *et seq.* But there were so many men of that name who flourished about the time of the arrival of the fleet, that it is difficult to say wherein the truth lies. It is clear that Tamatea, father of Kahu-ngunu, is buried at Kawhai-nui, near Te Puke, Bay of Plenty, in the lands of an alien tribe. At the same time the Southern Wai-rarapa people—who descended from those mentioned in this story, all believe that Tamatea was Captain of "Taki-tumu," and as evidence of the belief in the same story of the South Island



people—Ngai-Tahu, a branch of Ngati-Kahu-ngunu—Note No. 175 (J.P.S., Vol. XIV., p. 46) shows the connection between Tamatea's name and that of the canoe "Taki-tumu." I learn also from Mr. Cowen that there are many other references in names of places connecting Tamatea with the "Taki-tumu" mountains named after the canoe.

This story, however, has very little to do with Tamatea; it commences with his son Kahu-ngunu. Old Pango may now be left to tell his story:—

The reason why Kahu-hunu migrated to the East Coast, when he left Te Manga-tawa pa, near Tauranga (Bay of Plenty), was the hauling of a fishing net on the beach at Otira. Hardly had the "belly" of the net been hauled in, when Kahu-hunu rushed in and seized a fish for himself—that is he took it by force (before the distribution). When his elder brother, Whaene, saw this, he was very angry; he seized the fish and threw it at Kahu-hunu's head, who warded it off however.

So Kahu-hunu felt troubled at the conduct of his elder brother, and in consequence he left, and went to O-potiki, where dwelt his sister Haumanga and her husband Tuna-nui whose second name was Harua-tai.

On his arrival at O-potiki, the sister and brother had the usual *tangi*, and when it was over, in the evening the brother-in-law Harua-tai asked Kahu-hunu, "What is the reason of your coming?" Kahu-hunu replied, "It is due to my ill treatment by our friend Whaene." After he had fully explained his reason for migrating his brother-in-law said to him, "A! what do you intend to do?" He replied, "I propose we go and make war." To this the brother-in-law assented, and they proceeded together to make war, and were victorious in a battle called Te Awhenga, where Ahu-kawa was taken prisoner. They then returned to O-potiki.\*

At the time of Kahu-hunu's arrival at O-potiki, Hau-manga and Tuna-nui had a son named Tu-tamure. After the fight mentioned above, Kahu-hunu migrated again, and settled down at Whangarā (about ten miles north of Gisborne) where he married some women of that place, who made uncomplimentary remarks about him. When these gossiping remarks reached Rua-here-tai, a lady of Turanga (Poverty Bay), she made a remark that has come down to posterity (the translation of which would not give its true meaning, nor is it in accordance with polite language to record it here). When the news of this saying reached Kahu-hunu at Whangarā, he prepared himself and proceeded to Turanga. He there saw Rua-here-tai and eventually

\*The author does not say with what people they went to war. It was sufficient, according to Maori custom, that some one should suffer for an affront, whether the guilty person or not, was a matter of no consequence.

married her. When the time of birth of her child approached, she felt an inclination for some birds to eat. So her husband started out to obtain some, in order to cause the milk to flow for his (unborn) child. When he got to the forest he found a *Tieki's* nest in a hollow tree, from which he obtained some young birds and, taking them to the village, cooked them for his wife. By this means the wife's desire was fulfilled. Not long after, the child was born, a girl; and a name was immediately given to her, Rua-here-tieki, on account of the birds brought for the purpose mentioned above.

After a time Kahu-hunu left this wife, and proceeded on his travels as far as Whare-ongaonga (about twelve miles south of Gisborne, where Te Kooti landed after his escape from the Chatham Islands in 1868). Here he was seen by a lady of that place named Hine-pu-ariari who fell in love with him, and whom he married, and who also gave utterance to a "saying" in reference to Kahu-hunu that has come down the ages—"I was mistaken in the white-fruit; afterwards I appreciated the black-fruit," which has reference to the *paua* (*Haliotis*).

Some time elapsed and then Kahu-hunu left this new wife and moved on south to Tawa-pata at Nuku-aurua (Mahia Peninsula). Here he saw Tama-taku-tai and his wife Rongo-mai-wahine. The former's business was that of wood-carving. When Kahu-hunu beheld the beauty of Rongo-mai-wahine he said to his people, "O relatives! obtaining food is the most desirable accomplishment. Let us ascend to the forest to dig fern-root for us all." The greater number assented, so they climbed up to the forest, and there commenced to dig. When a quantity had been secured, the man said "Fetch some *aka* (strong creepers) and pull the *aka-turihunga* (a strong kind)." So they gathered the *aka*, and brought it to the man, who then laid out the creepers to form binders, and placed on them a large quantity of fern-root. Then said some one, "Enough! there is sufficient, let each take as much as he can." But Kahu-hunu would not consent. When the binders were full, they were fastened tight and the slings for carrying the bundle laid, etc., then inserting his arms within the slings he arose with his enormous burden and started home. Arrived at the ridge (above the village) he set his burden down, and after a time capsized the fern-root over the cliff; as the bundle fell, the binders broke, and then the fern-root came down like a land-slip, piling up at the doorways of the houses. Then Kahu-hunu heard the old and young women saying, "A! this is indeed a son-in-law for us! A! as for this other lazy man, he knows nothing but how to carve."

After this feat had been accomplished, one day Kahu-hunu sat on the ridge above the village to watch the comorants diving. As one of the birds dived he held his breath, counting all the time, until the comorant appeared again at the surface. After ten experiments he

found he could hold his breath longer than the bird's dive. Kahu-hunu then said to his people, "O relatives! go and fetch some *ti* (cordyline) leaves." So his people went and brought back a quantity, and he then said, "Twist them; very closely." When the rope was twisted, the man said, "Make a *kawhiu*" (or *heki*, a basket specially made for *paua* shell-fish). This was made, together with a long rope, indeed how many *kumi* (10 fathoms) long was it! Then said Kahu-hunu, "To-morrow morning we will all go to the beach and wait."

In the morning they all went down to the beach, where Kahu-hunu said to them, "All of you remain here whilst I swim out to the rock just awash there in the sea. When I pull on the rope the basket will be full of *paua*-shells—then you pull it in." After these directions he swam out, and reaching the rock, dived down and commenced tearing off the *pauas*; when the basket was full he gave a pull on the rope, and those ashore pulled it in. When it reached shore, he commenced to stick *pauas* on to himself, and then swam ashore, landing where the others were standing at the fire. Then fell off the *pauas* in great number! which were gathered up by the various divisions of the people. After this the *kawhiu*, or basket, was taken to the village and presented to the people of the place. Now Kahu-hunu heard again the women saying, "A! this is the son-in-law for us! As for this other man he knows nothing but carving, and as for food for his stomach, he can do nothing." Kahu-hunu said to his own people, "In eating the *paua*, save the roe for me; you can eat the flesh."

In the evening when the people had their evening meal, the roes of the *paua* were kept for Kahu-hunu. At night, Kahu-hunu slept in the house at the *kopa-iti* (or corner nearest the door), whilst Tama-taku-tai and his wife Rongo-mai-wahine slept near the window. (The story then relates a trick played on his hosts by Kahu-hunu which won't bear translation, but which lead to mutual recriminations between husband and wife).

When morning came Kahu-hunu again proceeded to the ridge above the village, and as the heat of day increased, the sea-breeze set in. It was not long before he saw Tama-taku-tai getting into a canoe to indulge in the ancient pastime of *whakaheke-ngaru* (or riding in on the crest of the breakers). After he had twice performed this feat, Kahu-hunu descended to the landing place, and when the canoe got in, he said, "Let both of us get into the canoe." To this Tama-taku-tai assented, so they both got on board, Kahu-hunu being in the bow, Tama-taku-tai at the stern. After twice riding in, Kahu-hunu said, "Let me come to the stern," which being agreed to by Tama-taku-tai, he took his place. They then paddled out and soon saw a big wave coming in; said Tama-taku-tai, "O son! that is a very big wave!" Kahu-hunu replied, "That is not a great wave!" And so they allowed

their canoe to be carried by the wave until it reached shore. Again they paddled out, and the same conversation was repeated. A great wave came up, and they flew before it; Kahu-hunu now pulled up his steering paddle, and the canoe broaching to, over she went—Tamataku-tai sinking, and was drowned, for he could not swim.

So died Tamu-taku-tai, and Rongo-mai-wahine became the wife of Kahu-hunu. After some time, on a certain day, Kahu-hunu said to his wife, "Let us go to the water so that you may comb (and dress) my hair." So they went, and the lady proceeded with her work, until the locks of hair had been properly separated, and then oiled. Then said the husband, "Tie up my hair" (in the usual ancient style, by binding it in a top knot). The woman took some flax, of that place, bound up the hair, and pulled the ligature tight; but it broke. Then said he, "Give me my belt," which was done—it was a *tatua-pupara*, or war-girdle of prepared flax—and from it he took some flax, which had been grown at Kawhai-nui,\* at Kai-tuna, near Maketu, Bay of Plenty. It was soaked in water until soft, and then bound by the woman round her husband's head—and it held. The man then stood up, and turning to the north, to the clouds coming from the direction of his father's home, said, "Here is the *putiki-whara-nui*† of Tamatea, that was left at Tauranga." And now, for the first time did the people know that this was the son of Tamatea.

Behold! Rongo-mai-wahine became the permanent wife of Kahu-hunu, and it was not long before she conceived. This news spread, even unto Tauranga, to Tamatea, the father of Kahu-hunu, who collected together some fine garments to take with him as presents on a visit he proposed to his new grandchild. When he had collected sufficient, Tamatea started on his journey, and after visiting O-potiki proceeded south by way of the Wai-o-eka valley—about half way up that valley he left his pet bird, a *karoro*, or sea-gull, which is turned into stone and may be seen to this day. He proceeded on his journey, and got as far as Mou-mou-kai (—an old *pa*, about 6 miles up the Nuhaka Valley, now covered with forest) on reaching which place, he heard the news that the child had been born—a girl. Tamatea was much distressed about this (query, because it was a girl, Trans:) and therefore left all the property he was bringing at that place, and proceeded on on himself (without visiting his son) to Te-Wairoa, Mohaka and Whanganui-a-Rotu (Port Ahuriri). When Kahu-hunu heard of the

\*Where Kahu-hunu's father, Tamatea, was buried.

†*Putiki-whara-nui*, the hair cinture of *whara-nui* (a particular kind of flax). The above is the full name of the Maori village opposite the town of Whanganui, called generally, Putiki, and is equally connected with Tamatea.

annoyance of his father, and the casting away of the presents, he at once named his new born daughter, Hine-Rauri (Lady-cast-away). There was no *Whare-Kohanga* built for this child—not until the birth of Kahu-kura-nui was one erected.\*

The children of Kahu-hunu by Rongo-mai-wahine were Hine-rauri, Kahu-kura-nui, Tamatea-kota, Tamatea-kuku, Tamatea-torohanga, Weka-nui, and Tauhei-kuri.

Kahu-kura-nui by his first wife Rua-tapu-wahine had Rongo-maitara (*f*), Rakai-hiku-roa (*m*), Tikorua (*m*), and Rakai-nui (*m*).

(For other descendants see the Maori version, *ante*).

#### MAUNGA-A-KAHIA.

(Another version—in English—of the incidents connected with the siege of this *pa* has already been published by the Society—*vide* J.P.S., Vol. I., p. 146, and some notes on it in Vol. X, p. 203, but it will bear repeating, the more so, as this account shows the connection of the various people who took part in it. This event took place in the third or fourth generation, after the arrival of the fleet in *circa* 1850, or say, about the year 1425 to 1450.)

Now when Kahu-hunu had become an old man, and all his children—Kahu-kura-nui, together with his brothers and sisters—had grown up, they built a large *pa* named Maunga-a-kahia, which is at Kahutara, Nuku-aurua, Mahia Peninsula.

Behold! At the period when Kahu-hunu separated himself from his brother-in-law Tuna-nui, at O-potiki, the latter was a great leader of war-parties. His constant occupation was the making of war with other tribes. Now, when he absented himself on these expeditions, he used to leave his wife, Hau-manga, to the care of his slave, Ahu-kawa, (whom it will be remembered he and Kahu-hunu captured when seeking revenge for the slight put upon the latter by his brother Whaene). The sleeping place of the slave was in the *kopaiti*, (or left-hand corner of the home), whilst Hau-manga slept (in the place of honor) under the window. On one occasion the wife misbehaved herself with the slave; and this continued until the time of Tuna-nui's return.

On the return of Tuna-nui, in the evening, the woman said to him, "I am unwell." The husband asked, "What is the matter?" "I am about to be confined." "Who was it?" asked the husband, and recounted the names of all the chiefs who had been left behind to guard the *pa*, but to none of whom would the wife confess. At last he said, "Was it our slave?" "Yes," said the woman. Then said the

\**Whare-kohanga*, literally, "nest-house," a special building erected for the birth of high-born children, in which the mother was confined, and connected with which were many ceremonies.

husband, "Whose fault was it?" "Mine!" said the wife. "If that is so," said he, "It is well. If it had been his fault, we would have cooked him for breakfast in front of our door to-morrow morning. As it is, thine was the fault, it is well. Enough, I will lay me down (*taipu-noa*) here!"

It was not long after that a male child was born. A name was given to him—Tama-taipu-noa, one of Haruatai's names, in remembrance of Tuna-nui's words, *taipu-noa*.

Now Behold! The child grew up to manhood, as did his brother Tu-tamure (legitimate child of Tuna-nui) and they learnt the art of bearing weapons, so that the work of their father—Tuna-nui—fell to them.

On one occasion the war-party of these young men arose, 270, (*i.e.* 540) strong and proceeded on the war-path, taking several *pas*, until they reached Kahu-hunu's *pa*, Maunga-a-Kahia, which they proceeded to besiege. For a long time their operations were confined to fighting outside the *pa*, until the time came when the war-party carried the outside line of palisades. At this time, Kahu-hunu sent his daughter Tauhei-kuri, to see how matters were going on at the front. Just as she got there, a *meremere* was smashed, and she heard one of the besiegers say, "It was attacked with the *uha* (*mairé* club), it was attacked with the *ake* (*ake* club); if the great fish of Tangaroa\* had been used, then would it resound above on Maunga-a-Kahia."

When the girl heard this "saying," she returned and reported it to Kahu-hunu. She said, "O Sir! the *pa* will be taken!" and repeated the "saying." Then the old man said, "Go down and ask who is the leader of this war-party." So Tauhei-kuri returned, and on reaching above where the men were fighting, called out, "You men there! stop the fighting; you can go on presently. I am asking you two,† who is the chief of this party?" Then one of the besiegers advanced and stood near the outer defences, and turning towards the sea, said, "Hast thou not heard, when the north-west winds sets in, up rise the waves of the ocean, and the 'blunt-nose' floats. 'Tis, I, Tu-Tamure."‡

The girl then returned and said to Kahu-hunu, "O Sir! Tu-tamure is the leader!" The old man then said, "A! it is thy brother.|| Go! Tell him to cease fighting." So the girl returned to the people below and said, "Leave off fighting! Will not this war-party obey you?" The young man sprang forward, and with a blow on this side and that ended the fighting, and the besiegers retired outside the *pa*. Tauhei-

\*A club made of whale bone.

†"You two"—*i.e.*, the leader and his party, a common form of address under such circumstances.

‡ Tamure is the Schnapper fish—hence the play on his name.

|| *i.e.*, a brother according to Maori ideas, really, a first cousin, as Tu-tamure was the child of Kahu-hunu's sister, Hau-manga.

kuri returned to her father Kahu-hunu and said, "O sir! the fighting has ended; the war-party has retired outside." And then the old man said to his young daughter, "O lass! wilt thou not consent to thy brother (cousin) as a husband?" and the girl consented.

Then the old man turned his attention to adorning his young daughter in all the finery of Maoridom, and when ready sent her down to the war-party. Arrived at their camp, she asked, "Where is the camp of Tu-tamure? The reply was "There! Beyond!" So on she went and found him and his brother Tama-taipu-noa sitting together. (Not knowing which was which) she fell on the younger, who in fear (of his elder brother) pushed her over to the elder. Twice was this done, and then Tu-tamure arose, and went down to a flat rock on which was a pool of clear water, in which he looked at himself (as in a looking glass). He said, within his heart, "O indeed I am ugly!" So he returned to the camp, and then said to his younger brother (Tama-taipu-noa) "Marry our young lady."

And so Tama-taipu-noa married Tauhei-kuri, and then the war-party returned to their home at O-potiki, to the father and mother of the brothers, to Tuna-nui and Hau-manga. After a time a family was born to the couple, Tawhiwhi, then Mahaki; from the latter descend the tribe of Poverty Bay called Te Aitanga-a-Mahaki.

#### TU-TE-IHONGA.

This woman—Tu-te-ihonga—was the widow of Tu-pouri-ao. During a fight between the latter and his people with Te Porangahau and his people Tu-pouri-ao was killed by Te Porangahau, hence was Tu-te-ihonga a widow.

When the news of the death of Tu-pouri-ao reached Kahu-kura-nui (eldest son of Kahu-hunu by Rongo-mai-wahine), together with the fame of the great beauty of the widow, he with his people started off on a visit to the *pa* where dwelt the lady.\* In the evening Kahu-kura-nui went to the home of the widow, and knocked . . . . . When she heard this, she "greeted," saying, "'Tis like the actions of the men who are now dead and gone to Hades." When the man heard these words, he entered the house, on which the lady asked, "What do you want?" Said he, "I came, that we might marry!" The lady replied, "I do not consent. If you will avenge the death of my husband, then only will I consent to be thy wife." He then asked, "What are the distinguishing signs of the man who killed thy husband?" The woman answered, "They cannot be mistaken. If a war-party approaches his *pa*, he will come forth in front and stand there; he will wear a scarlet cloak (of red parrot features) and his weapon is a *taiaha-kura* (halbert with scarlet feather near the tongue end); in "trail" is his method of carrying the weapon—that will be Te-Poranga-hau. He will always

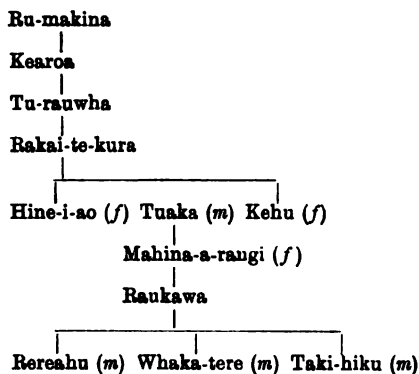
\*I believe this *pa* was at Te Wairoa, but am not certain.

be found in front of the companies of men that come to attack." On learning these particulars, Kahu-kura-nui went forth from the house.

After the morning meal the war-party arose,—one hundred and seventy (*i.e.* 240) in number, and proceeded on their way, and eventually drew near to the *pa* they were bound for, at Poranga-hau.\* When the people of the *pa* beheld the war-party, the cry was raised, "An army! an army!" Directly there appeared a man who stood outside the *pa* clothed in a scarlet cloak, *taiaha* at the trail in hand, who advanced in front of the attacking party, and immediately slew his man. Weapons flashed; this way and that way, and down went two more men. Alas! the war-party fell back, retreating until they reached where Kahu-kura-nui was. In vain he urged them to return; but to no purpose. As the ranks opened out, Kahu-kura-nui was seen by Te Poranga-hau: then these heros approached. As they drew near to one another, Kahu-kura-nui held his *taiaha* aloft (ready to strike downwards) whilst Te Poranga-hau trailed his (for an upward blow) and on getting within striking distance, Te Poranga-hau raised his *taiaha* whilst Kahu-kura-nui striking downwards and forwards thrust his *taiaha* between the thighs of his enemy, and down the latter went. It was enough! the people of the *pa* fled, followed by the war-party, who took Te Poranga-hau's *pa*. Te Poranga-hau himself was brought away alive by Kahu-kura-nui, and when they reached the *pa* of Tu-te-ihonga, was delivered over to that lady, who dispatched him.

Enough! The *whare-taua* (house of mourning—state of *tapu*) of the lady was at an end, and Kahu-kura-nui took Tu-te-ihonga as his permanent wife.

Thus, when Tu-pouri-ao had been killed by Te Poranga-hau, the former's wife Tu-te-ihonga became the wife of Kahu-kura-nui, and she had by her first husband a child named Ru-makina, whose descendants are as follows:—



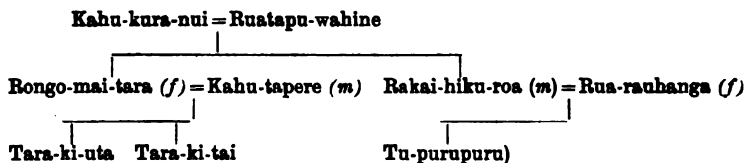
\*About 50 miles south of Napier, a well known river. The Chief of the place—Te Poranga-hau—appears to have been named after the river, and no doubt he was one of the *tangata-whenua*, or aboriginal tribes, for no migration of the descendants of the fleet had as yet taken place.—*vide supra*.



(From Raukawa—who was the son of Mahina-a-rangi by her husband Tu-rongo, of Waikato, seventh (or perhaps ninth) in descent from Hotu-roa, captain of the Tainui canoe, that arrived in New Zealand circa 1350—are descended the Ngati-Raukawa tribe of Maunga-tautari and Manawatu. His three sons are also eponymous ancestors of well known hapus of Ngati-Raukawa. Raukawa flourished approximately in 1575.)

#### THE DEATH OF TU-PURUPURU.

Tamatea (The marginal table shows the position of Tu-huruhuru  
Kahu-hunu (who was fourth in descent from Tamatea, supposed  
Kahu-kura-nui captain of the Taki-tumu canoe), who flourished about  
Rakai-hiku-roa 1450 according to this table. What follows shows the  
Tu-purupuru real reason of the migration of these Hawaiki Maoris  
from Poverty Bay and Te Mahia peninsula to Here-  
taunga (Napier) and the South.) The cause of the death  
of Tu-purupuru was his insensate jealousy of his elder brothers, the  
twin boys of Rongo-mai-tara and Kahu-tapere-a-Whatonga, that is, of  
Tara-ki-uta and Tara-ki-tai (i.e. elder brethren by Maori custom, first  
cousins by English custom thus:—



The reason of this was, that he—Tu-purupuru—was the principal chief of Turanga (Poverty Bay), he alone; there were none above him, and he was the chief of the greatest *māna*. For instance: If he stuck his staff into any hill (or place) all the thousands of Turanga would bring there all kinds of food for him. If he left his belt in any place, the people would also deposit all kinds of food there; and hence is the saying, "Thou has (equal) *māna* with Tu-purupuru son of Rakai-hiku-roa."

Now when this man saw that the twins were growing up to manhood, his heart was full of foreboding; and he thought, presently will the *māna* of these twins much exceed his own, and the power, guidance and government of all Turanga fall into their hands, together with influence over the land and the people. So he considered in what manner he could compass the death of the twins.

One of the occupations and amusements of the people of Turanga in those days was top-spinning. On the days that such games were to take place, it was the custom of the twins to proceed very early in the morning to the ground (to practise top-whipping), day after day. Then

Tu-purupuru knew that he should be able to accomplish his wish. He proceeded to make some tops; they were long ones (called *wherorua*), and were just like those of the twins, pointed at both ends so that either end might be upwards—they were like twins. At daylight the man went with his tops to the whipping-ground, and not long after the twins appeared. He set up his tops and began whipping them, which, as soon as the twins saw, they followed suit. The man whipped his tops till they came to the edge of a deep pit, which he had noticed before. When he and the twins got to this place, he whipped his tops into the pit and called out to the twins, "Jump into the pit to fetch your tops." The twins jumped in, both of them, and then the man closed the pit. Alas! the twin died in the pit.\*

Tu-purupuru then returned to his *pa*, and on arrival commenced making *manuka tokotoko*s, or spears (the purpose of which will be seen later), and he named them "All the braves of Rakai-pāka." He already knew that he would be called to account for his murder.

Now, the children were absent, from the morning even to noon; the morning food was cooked (but they appeared not). Then Kahu-tapere, their father, went about enquiring for his children at this village, and that village, but they were not seen. He then went to the *pa* of Rakai-hiku-roa (his brother-in-law, and Tu-purupuru's father) and on enquiring was told by the people of that place that they had not seen them. Enough! the man was disheartened and anxious about his children, and returned to his *pa* and cried over them (believing them to be dead). Presently he decided on a course of action (by which they might be found); he weaved two kites, and named them "Tara-ki-uta and Tara-ki-tai," after the twins. He then assembled all the priests to say their incantations over them. When they met he flew the kites, and as they ascended the incantations were recited; the kites ascended a great height and hovered over the *pa* of Rakai-hiku-roa, Tu-purupuru's father. When at their extreme height, they descended, then ascended a great height, and hovered over the *pa*—that is, there were two ascents, and two descents above the *pa*. It was sufficient; the lines were wound up, for it was now known that the people of that *pa* had killed the children.

Now arose the war-party of Kahu-tapere (the twins' father) and of Rakai-pāka (step-brother of the first) and went forth to battle with Rakai-hiku-roa and his sons. They besieged the *pa*; and in the attack Tu-purupuru stood at the entrance with the spears he had dubbed out. Rakai-pāka came up to the attack; Tu-purupuru seized the spear he

\*Presumably this was a *rua* or pit, such as are used for storing *kumaras*, with a heavy cover to it.

had specially made for him and lunged at him. Aha! that warrior was wounded! Another came; the spear made for him did its work, and he fell; and thus it continued, until at last came up Whakarau, when the special spear made for him was lunged at him—it was turned off by Whakarau and passed on one side. Then Whakarau lunged; Aha! he (Tu-purupuru) was struck. Up jumped Kahu-tauranga, saying, "The man of the fast hand!" But Whakarau uttered his saying, thus: "Leave him! leave him! let (me) catch the fish of the line of Hine-tapua-rau!" (of his mother). Behold! Tu-purupuru was killed.

After that his body was brought away and deposited in the camp of Rakai-pāka. They then twisted some ropes; when finished they fetched a special *kahiha* tree, and after fastening the ropes to it, set it up. The legs of Tu-purupuru were fastened to the ropes and the body hauled up, and cast into the *pa* of Rakai-hiku-roa.\* When it reached the *pa* the old man cried over the body of his son, on account of the anguish he felt at his loss. He entered the house, and taking some garments and two stones, said to his old wife, "O old woman! Let us go and take something on which our son may rest (in the oven)." The old women consented and both proceeded forth from the *pa*, and when they drew near the camp of Rakai-pāka, they were seen by the young people who gave notice to him, saying, "O sir! Here is Paua coming." Rakai-pāka understood at once that it was his elder brother, for to him alone was applicable the words used by the young people, *i.e.* Paua, because it is only used for a great chief—for Rakia-hiku-roa for instance. Now Rakai-pāka was alarmed; and said to the young men, "Shut (the gate); do not let your old father come here." They replied, "He is here already." So Rakai-pāka said, "Enough! open it, and let your father in." When they met they cried over their dead son, and at the end the old man taking the garments and the two stones, gave them to his younger brother, saying: "Here are some *rautao* (covering for an oven) for our child, and here are the stones for the oven. My word to you is, give up one of your slaves as a mat on which to lie our child (in the oven) in order that you and I may dwell together in our home of Turanga." Rakai-pāka replied, "The *pahi-taua* (company of war) cannot be debased," which saying has come down to his descendants, and it means, it was impossible to debase the warriors of Rakai-pāka. Rakai-hiku-roa replied, "I thought you would have had some regard for me, in order that we two might still dwell together in the vale of Turanga. But now, enough! Leave me to go to the Pu-o-Rangitoto, and listen—probably you will not be blown on by the wind after me."

It was enough, the old man Rakai-hiku-roa and his wife returned to their own *pa*.

\*This is not clear, but possibly the *kahiha* tree was used as a spring to throw the body.

## THE MIGRATION OF RAKAI-HIKU-ROA.

The reason why Rakai-hiku-roa migrated together with his sons and grandson, Te Rangi-tuehu, the son of Tu-purupuru—for at the time of the death of the latter his son was grown up—were two: First, the death of his son Tu-purupuru; second, because his (step) brother Rakai-pāka would not consent to kill one of his warriors as a “mat” for the oven of their child. He well knew that his brother had no love for him, but rather felt more affection for their sister Bongo-maitara, the mother of the twins. Hence he had said to Rakai-pāka, “I thought you would have had some regard for me, that we might still remain together in our home at Turanga.”

But so it was; and thus Rakai-hiku-roa, his sons, his grandson, and all his people migrated. They left Turanga 70 (140) in number, and went to Nuku-taurua, Mahia Peninsula, to dwell. When staying there, they saw a canoe paddling along on the sea, and called out, saying, “Whose is that canoe paddling along outside?” The answer came, “It is I! It is I!” Said those on shore, “It is thou! who?” “It is I! It is I! Kahu-paroro!” Then those ashore called out, “O Kahu! Go! Go on thy way; when you arrive at Turanga do not let our child follow thee; leave him at Turanga so that if he feels envious, let his envy be displayed within Turanga.” Kahu-paroro replied, “His food is his own; it is useless my saying anything.” So he went on his way leaving the migration there.

It was not very long after Kahu-paroro had departed, when he returned again, finding the migration still at the same place. On his arrival he set to to prepare some fish-hooks, and when he had finished said to the migration, “The day after to-morrow I will arrange a party to dig fern-root, and will to-morrow go to sea to catch fish for them.” To this all consented.

In the morning the people put to sea, and with them, in the chief's canoe, went one of the men of the migration. They pulled out until they got to the reef where they anchored, and commenced fishing from both sides of the canoe. Afterwards Kahu-paroro baited his hook and cast it over and at the same time said his *takutaku*, or charm, as follows:—

Sidle, Sidle, at your sidling,  
At the water of Tawake,  
And bear along thy scarlet-dressed *taiaha*.

It was enough, when the man of the migration heard this he at once knew that it referred to the bones of Tu-purupuru.\*

\*One of the greatest insults that could be offered was to make fish-hooks of an enemy's bones—it will be remembered that it was Tu-purupuru's father who was migrating.

The man at once pretended to be ill, calling out, "Alas! Alas! I am dying. Haste and put me ashore." The people being apprehensive about the man, hoisted up the anchor and paddled ashore. They landed him then returned to their fishing. The man crawled away (pretending illness) till he reached the camp of Rakai-hiku-roa where he said, "O Sir! Hika is on board the canoe there.\* On hearing this the old man proceeded to consider what course should be taken, and finally decided.

In the morning the party of Kahu-paroro to dig fern-root was arranged, there were 70 twice told of them, and an equal number of Rakai-hiku-roa's party. So they proceeded to the digging ground, where it was arranged that Kahu-paroro's people were to dig, whilst Rakai-hiku-roa's company was to scrape the roots. After some time they changed occupations and Rakai-hiku-roa's people took the *ko* or digging tools (formidable weapons). During the operations the *tapatapakau* or incantation appropriate to the occasion was sung:—

The branch above, the branch below  
Now then spear it, &c., &c.

Then they speared the whole seventy; seventy also were those who were cleaning the fern foot. *Ana!* all were killed—but Rakai-weriweri fled. Then they cooked the fruit of their killing, and ate them, all up! (So ended Kahu-paroro and his people).

The migration now started again on their further journey, and reaching Nuhaka, fought the people of that place whom they defeated. But Rakai-weriweri again escaped. The migration next proceeded on to Te Wairoa where they fought and defeated the people of that place, whilst Rakai-weriweri escaped again. The migration were on board canoes (? which they got from the Wairoa people—see J.P.S., Vol. XIII, p. 154) when they (again) defeated the Wairoa people, Rakai-weriweri again escaping. The migration now passed on to Mohaka, Waikare, Moe-angiangi, and to Aropawa-nui. Here they camped on the east side of the mouth of the river, and there saw the man (? Rakai-weriweri) standing, with his hair done up in a *koukou* top-knot, adorned with *huia* and *kotuku* feathers; he was standing on the bank of the *pa* named Te Puku-o-te-wheke. When Taraia (the eldest son of Rakai-hiku-roa) saw him he took a stone and cast it upwards, which struck the *koukou* (of the man) and cut it off.

The migration now paddled down to the mouth of the river Aropawa-nui and landed. *Ana!* there they fought the *tangata-whenua*, or people of the place. One party charged, then the other. *Alas!* the migration fled even running out to sea. Then Hine-pare, a daughter of

\*Who Hika may be I know not—but probably a second name for Tu-purupuru.

Rakai-kiku-roa, stood on a rock in the sea bewailing, saying, "Fatigue of the men! Presently will the evil works of this woman be gazed at by those other men." And she dashed on to the rock a calabash, the sound of which in breaking was mistaken by her brothers for a skull crushed by a weapon. Thereupon Taraia, Tawhao and their young relative Te Rangi-tuehu returned to the fight. *E hara!* The people of the place now fled in confusion up the Aropawa-nui river, and further up they were set upon by the party of Tangi-aki, the son of Tiko-rua (younger brother of Rakai-kiku-roa), which had come down the coast overland. The name of this battle was Wai-koau.

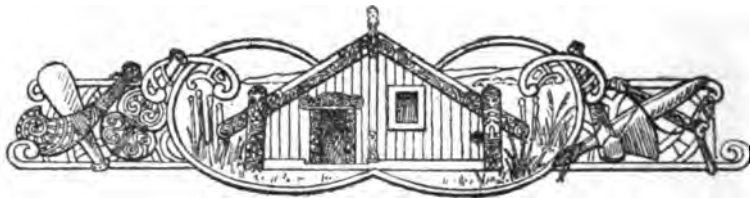
Behold! So died Rakai-weriweri and that people. A prisoner named Te Whanganui-a-Rotu was taken, from whom the migration enquired the kind of country that laid before their course. The prisoner replied, "Te Whanganui-a-Rotu (Port Ahuriri) is the best place that lies before you, there are cockles, mussels, and plenty of other foods there." Then Tawhao did *taunaha*, *i.e.* take possession of that place saying, "Leave it to be my cultivation!" And Taraia, who caught the prisoner, was passed over. In the evening Taraia enquired of his prisoner, "Is there no other rich and desirable place in the land that lies before us?" His prisoner replied, "There is; at the mouth of Tukituki and Ngaruroro rivers—there is a celebrated *kahawai* fishing place there."

In the morning the migration left and pulled out to sea, when Taraia asked his prisoner, "Where is the place you spoke about?" "Beyond the white point there (Napier Bluff)." Then said Taraia, "Let our canoe strike right across (the Bay) to that place." And so Taraia's canoe floated on the current of ocean and went straight for Hukatere (Napier Bluff), and on reaching it he put his calabash afloat. When they reached the shore there was the calabash, and he called the name of that place "Te ipu a Taraia" (Taraia's calabash) which name has remained to this day.

Behold! and now Rakai-hiku-roa, his relations, and his grandson Te Rangi-tuehu settled down in Heretaunga, and Te Rangi-tuehu married Rakai-te-kura, and had Hine-i-ao, Tuaka, and Kehu.

---

Then follows a number of genealogical descents from these and other people mentioned in this narrative—one line only, that from Tamatea down to the author is given, for which see the original Maori part *ante*. It will be observed in this account, that neither the episode of the fight at Heipipi, nor the taking of the *pas* of the Tini-o-Awa tribe up the Tukituki river, are mentioned (see J.P.S., Vol. XIII, p. 153) but I believe they both occurred in the times Taraia mentioned above.



## THE COMING OF TAINUI.

[The following is interesting as giving a much more complete account of the doings of Raka-taura—the priest of Tainui canoe that arrived in New Zealand with the fleet in *circa* 1350—than has ever been published before. We have to thank Mr. Jas. Cowen for it.—Ed.]

**R**IHARI TAUWHARE, of Kawhia, in giving evidence before the Native Land Court at Otorohanga in 1886, *in re* the Aotea-Taupo-Parininihi block, said :—

I will now narrate the events which occurred in connection with the immigration of the chiefs Hoturoa and Raka and their followers from Hawaiki to New Zealand in the Tainui canoe. Hoturoa was the chief in the stern of the canoe. Raka had control of the bow, where the altar of the priest of Tainui was. While they were crossing the ocean Raka fell in love with Kahurere, Hoturoa's daughter. When Hoturoa discovered this he was very angry with Raka. The canoe arrived at Otahuhu, or at the Otaiki stream (Tamaki). Raka and all the people jumped on shore, and urged that Tainui should be dragged overland into Manuka Harbour. Raka ordered the crew to get rollers to place beneath the canoe, so that she could be hauled across the portage. It was here that Raka composed his song :—

“Toia Tainui, tapotu ki te moana ;  
Ma wai e to ?” &c.\*

Tainui was then dragged on shore. Raka's sister Hiaroa (or Hiaora ?) went to Raka and asked if he were not foolish to try to drag the canoe overland ; for Hoturoa was angry. When Raka heard this he exclaimed, “No wonder the canoe went off the rollers (or skids) on to the ground !”

It was here that Raka planted a pole and tied Tainui to it. There it remained. Then Raka left the place and with his section of the crew went forth into the country (travelling southwards). They went

\* This hauling song is usually accredited to Marama, the wife of Hoturoa, Captain of “Tainui.”—Ed.

bearing *mauri* ("hapai-mauri") to set them up and cause the birds of the land to be abundant. He said to his followers: "Go to the interior of this land, even to the mountains, and set up *mauri-manu*, while I myself will go to Manuka." These *mauri* were called *Tanekaitu* and *Moekakara*.\* The people travelled inland and beheld the mountain Te Pukapuka, from which they saw Motakiora. On ascending this they saw another range, Hakarimata. They went up to this mountain whence they saw another, Mt. Pukehoua (Pirongia). There Rotu settled, at a place called Paewhenua, so called because of a phrase used at Hakarimata, "Behold the mountain" ("paewhenua.") At Paewhenua (? near Pironga range) there stood a *mangeo* tree, resorted to by my ancestors for bird-snaring. The tree was called Pukehoua. When Maru and Takupu-o-te-rangi were alive they divided the tree, so that one branch should belong to Maru, the other to Takupu. They placed a stone in the middle of the tree, and that was the origin of the name Pukehoua through the insertion (*houa*) of the stone in the tree. There was a *kaka* perch on the top of the tree. It was Rotu's birding tree. It was burned by Waikato recently. Ten of Raka's people carried *mauri* with them to set up at various places. Hiaora and others came over and occupied Pu-kakaramaea.

Moekakara is a sacred spot. It is at Pu-kakaramaea (Maunga-rangi). Hiaora there repeated the *karakia*:—

"Pi-mirumiru te manu i whakataungia ai te pae-tapu-a-Tane," &c.

When this incantation was repeated all the birds came to the spot. The biggest bird came and settled upon a *mangeo* tree at Paewhenua. Rotu endeavoured to spear this bird but missed it and struck a branch of the tree instead. So the bird escaped and fled to the southward. It died at Mokau. Its name was Tauherepu. All the great birds disappeared there. Hiaora saw numbers of the other birds flying away and asked: "*Ko wai, ko wai tera e tapahi mai ra i te Ika-a-Hiaora?*" (Who? Who is that who is cutting the Ika-a-Hiaora?)

Rotu replied: "*Ko au, ko au, ko Rotu; waiho, waiho kia whakaraua ake.*"

The smaller kinds of birds (*manu-ririki*) remained on the mountains. All those who occupied the mountains for the purpose of establishing the *mauri* were under the orders of Raka.

Tainui Canoe (being unable to cross the portage at Tamaki) steered northwards along the Nga-Puhi Coast. Raka and his sister awaited the arrival of the canoe at Puketapapa and Manuka. When they saw Tainui outside Manuka, Raka lighted a fire and invoked the gods to send the canoe away from land so that she could not enter Manuka.

\*These were evidently *whatu* or sacred stones brought from Hawaiki with the intention of depositing them in selected places in the new land to "hold" the *mauri* of the food supplies.



When Hoturoa saw this (or became aware of it) he steered out to sea. Then Raka and his sister went to Waikato and then they separated, Raka going to Pukerewa, on the sea-beach. He crossed Whaingaroa, and at Karioi he set up his *tuahu* named *Tuahupapa*. He blocked the entrance to Whaingaroa in order to prevent Tainui landing there, and the canoe was accordingly compelled to continue southwards. Aotea and Kawhia harbours were also obstructed to prevent Tainui from entering. Raka travelled along and built an altar at Heahea; Ahurei\* was the name of the altar. The canoe went on until she came to Taranaki; the crew of Tokomaru had already occupied this country.† Then Tainui returned and landed at Mimi (near Pukearuhe). There Hoturoa planted a *pohutukawa* tree, which is known to the people there as "Hoturoa's Pohutukawa." Hoturoa then went to the Mokau, where the crew landed. There were three poles planted there.‡ Tainui's anchor is also there. Raka went to Te Ranga-a-Raka, a beach between Moeatoa and Tirua. Then he went to Whareorino.

Hoturoa, travelling along the Coast, arrived at Te Ranga, where he saw Raka's footprints. He said: "The deformed foot has come here also." Then the two chiefs met on the beach and greeted each other. Hoturoa then said: "I forgive you, I will give you Kahurere to wife."

Raka asked where the canoe had been left. Hoturoa replied that it had been left at Mokau. Raka then said "Your people should go to fetch it. Let us go to Kawhia." The people went to fetch Tainui, while Hoturoa and Raka went on to Kawhia. Upon their arrival at Moeatoa, they built their altar there and called it "Te Tuahu-a-Raka-*taura-raua-ko-Hoturoa*." They proceeded further and settled at Maketu, on Kawhia Harbour. On the arrival of Tainui here it was dragged on shore.

Raka married Kahurere. Their issue were Houmea, Tu-hianga, and lastly Kakati. "I will make a covenant between us," said Raka to Hoturoa. "I will plant here a rock as a covenant between us." Then *Puna* (*Whakatupu-tangata*) was planted by the shore. Inland he planted *Hani*, a "destroyer of men" (*Whakarere-tangata*). Hani represented Raka whilst Puna was Hoturoa.||

\*Ahurei, named after Ahurei in Tahiti, from which Tainui and the other canoes come.—Ed.

†This is confirmed by Taranaki traditions, but these latter say it was the Aotea canoe, not Tokomaru.—Ed.

‡These no doubt give rise to the tradition that the grove of *Pomadaris-tainui* (the only place in New Zealand where it grows) found there sprung from the skids of Tainui Canoe.—Ed.

||These are the stones near Maketu settlement, supposed to indicate the resting-place of Tainui Canoe.—J.C.

Then Raka desired to travel and spy out the country. Raka knew at the time that others were occupying the interior of the land. Raka's children grew up. He said to Houmea "Your brother Tu-hianga will occupy Mosatoa, yqu yourself will occupy Ahurei; Tuahu-a-papa at Korioi should be handed over to Kakati." Raka said to Hoturoa, "Here remain with your grandchildren, I will depart." Hoturoa said, "How shall we see each other?" Raka said, "We will salute each other with the clouds of heaven." (*Me mihi taua ki nga purehurehu o te rangi*). "There shall we meet."

Kahurere and Raka then went on to Pirongia. He called that place "Pirongia-o-Kahu," and then he called another mountain "Kakepuku-o-Kahu." A child was born there. He was called Hape-ki-te-Tuaraki. Afterwards they came and settled at a place where Kahu took ill. "*Ka purea e Raka*" (the cleansing ceremony is performed) and Kahu recovered. This place was called Purē-oro-o-Kahu (a mountain, Hurakia Ranges).

At this time, Nga-toro-i-rangi foresaw that Tongariro mountain would be climbed by some one, so he ascended the summit of that mountain himself. Raka ascended the summit of Puke-o-Kahu; this was where Kahu died, that was why it was called Te Puke-o-Kahu. Raka then went towards the West, where Hape was left. Upon his arrival at Te Aroha, he called that place "Te Aroha-a-uta," because he felt regret and love for Hape and his mother who were left behind. "Te Aroha-a-tai" was so called because of his love for his children left at Kawhia.

Raka then married another wife at Te Aroha named Hine-marino. Here Raka died.



## THE "IRI," KARAKIA.

TOLD BY MAJOR H. P. TU-NUI-A-RANGI.

[There are many instances recorded in Maori history of the powers of the *tohungas* of old to communicate with people at great distances. The particulars of the methods they adopted are now lost, although many of the *karakias*, or incantations have been preserved. They do not convey to Europeans any particular sense of power, nor, in fact, are they anything but a series of words which might equally apply to any other subject. Their potency was, nevertheless, absolutely believed in by the ancient Maori, and indeed, we may perhaps find in this absolute belief and faith, some evidence of the truth of the statements of the old Maoris as to the efficacy of the charms. Could we but clearly understand the attitude of mind adopted by the *tohungas* when performing the ceremonies connected with the *iri*, some further light on the subject would be thrown. It can only be suggested that the Maori and his fellow Polynesian had a somewhat complete understanding of telepathy as well as of other mental processes, of which we Europeans are only just at the threshold. The following story illustrates a case of what is apparently communication by telepathy.—EDITOR.]

ABOUT three generations ago there lived at Flat Point (Te Ununu), some fifty miles south of Napier, a man named Tama-i-pokia, who was a chief of rank of those parts. On a visit to Porangahau, he became much enamoured with the fame of a lady living at that place, named Wawara-i-te-rangi, though he did not see her at that time. On his return home the feeling of love and desire for this lady so possessed him that he engaged the *tohunga* of the tribe to try and induce the lady to come to him, by the use of *karakia-iri*, or invocations, common in such cases. The *tohunga*, selecting a suitable occasion when the wind blew from where he was towards the direction of the village of the lady, ascended a neighbouring hill and there with all due ceremony repeated his *karakia*. The lady at her home at Porangahau was at once seized with a strong desire to visit Tama-i-pokia, and with some of her female

attendants quickly got away from the village without the knowledge of her friends, and proceeded on her way to carry out the visit. They travelled along the beach at low water, so that the incoming tide should obliterate their footsteps, and thus prevent pursuit. She was, however, seen by the people of several villages that were passed on the way, and as a woman of rank was invited to turn aside to rest and eat. But, carried away by her strong desire to reach Tama-i-pokia's home, she resisted all overtures and hastened on her journey, finally reaching the *pa* of her lover. There she entered by the main gateway, and marched straight through the *pa* to Tama-i-pokia's house, which she seemed to know intuitively, for she had never been there before, nor had she ever seen the man before. In the end the two were married, and their son was the late Te Apatu of those parts. Wawara was a very great lady, a *tino rangatira*; and the latter part of her name (*i-te-rangi*) was given to her on account of her fame having spread far and wide. She was in her day as famous as Hine-moa, Hine-matioro, or Tamai-rangi, all ladies of great rank and beauty, whose fame, their descendants delight to sing. The name Wawara-i-te-rangi may be translated as "the echo in the heavens."



## NOTES AND QUERIES.

### [178] On the word *Moa*, &c.

In the study of the origin of the Polynesian people or at least an approximate history of their intercourse with the Malay Archipelago and thence to the Asiatic continent, the first great factor is no doubt that of language, but there is also a seemingly less important line of research in the consideration of the animals held in domestication by these people—the dog (*kuri*), the pig (*poaka*), and the domestic fowl (*moa*)—all three of which we may assume came originally from Asia. We may ask, were these animals traded from one race of people to another living at a distance from their original habitat, or were they brought by a Polynesian people direct when they presumably first left the great continent of Asia (that is should they ever have come from thence).

Can we trace their Polynesian names as originating among any race of people now resident in India? For all we know at present the name *poaka* may be of Spanish or Portuguese origin,\* but what of *kuri* and *moa*.

The Maori of New Zealand used the name *moa* to denote the *many varieties* both large and small (apparently without distinction) of that wonderful race of birds the *dinornidae*, and on Captain Cook introducing the domestic fowl, which he brought to New Zealand "from the islands," the Maori gave it two names other than *moa*, which to me seems positive proof that the emigrant Polynesians of the Arawa and those later migrations, came in actual contact with the *dinornis*, and that these birds were not previously killed out by a previous race of people whose traditions like themselves had become extinct.

I would ask any of our members who may be in a position to do so, to send in the native names which may be used to denote the cassowary and the emu in the Malay Archipelago, Australia and in Madagascar, as the name of the extinct *epiornis*.

When a new animal is introduced to a country it is generally the custom to accept of the animal's original name also, as used by those who convey it, and so we may reasonably expect to trace its original home by this means.

If we are unable to trace the word *moa* as denoting the domestic fowl somewhere on the Asiatic continent, may we not assume that *moa* originally denoted the *dinornis* and not *gallus domesticus*, and if so that the Polynesian first knew the *moa* as a *dinornis* during the existence of a great southern continent now submerged—the lost Hawaiki? This is a very bold suggestion, but is it not well to give a thought even to what may at first sight appear most fabulous?

We have Maori tradition that the Polynesian voyagers brought in some of their canoes the *kuri* (dog), the *kiore* (rat), the paroquet, and the swamp hen, and even it is said lizards, but no mention is made of the arrival of the *moa*, the *kiwi*, or the *weka*, and yet these three last mentioned are of far more food value than those said to have been brought, and must, especially the *kiwi* and *weka*, have at all times been a staple article of food, moreover the swamp hen *pukeko* is not found elsewhere, except perhaps at Norfolk Island and some other islands. We may therefore place no confidence in this tradition, or at least take it *cum grano salis*.†

\* We do not think this possible, for the name has been known to the Polynesians ages before the Spaniards discovered the New World. It is probable it meant any animal formerly.—Ed.

† The *pukeko* is common in Samoa and other islands.—Ed.

On certain Pacific islands the ironwood tree (*casuarinus*) is named *moa*, can this nomenclature originate from the *drooping foliage* of the tree as in some degree resembling the feathers of the *dinornis*?

It is a matter of surprise that the pig (*poaka*) was not imported, the more so when it was said by Captain Cook that the New Zealanders knew the name of the animals when seeing them on board his ship—a pig being of omnivorous appetite would be more easily fed during the voyage than a dog—yet both would consume any garbage even human excrement. I would be inclined to suppose that the fowl and pig were introduced to the Pacific islands subsequent to the great Maori *heke*. Yet I believe the pig and fowl were found by early European navigators even at Easter Island.

On this same subject of *moa*, to my thinking the late Rev. William Colenso has led us astray in reference to this bird. Writing from memory of an article published in Transactions N.Z. Institute, he says: "*Moamoa*, small heaps of a shining metallic looking substance, possibly iron pyrites, seen in the vicinity of Cape Turnagain." Now I have resided for a number of years in that district, but have never found any metallic objects; but when a fire has passed over the land, a careful observer will notice small collections of scattered polished pebbles, so finely polished as to have a shiny appearance, in one case I found a number of broken bones mingled with these stones, a sufficient proof that the stones were the gizzard stones of a large bird, and these are the *moamoa* seen by Mr. Colenso, who, no doubt, wrote of them from remembrance many years after he was shown them by the Maoris. These stones were collected by the bird with difficulty, being rare and of necessity the hardest in texture to be met with, mostly a kind of flint possibly. I have these bones and gizzard stones yet in possession. Mr. Colenso also gives *moa* as a name for a boring implement. No doubt the Maori intended to show the *moa* stone by which the implement was pointed.—TAYLOR WHITE.

---



## TRANSACTIONS AND PROCEEDINGS

### POLYNESIAN SOCIETY.

#### MINUTES OF MEETINGS OF COUNCIL.

THE Council met at 8 p.m. on 31st March, 1905, in the Borough Council Chambers.

Present: Messrs. S. Percy Smith (President), W. L. Newman, W. Kerr, F. P. Corkill, J. H. Parker, and W. H. Skinner.

New Member: 364 Mr. R. H. Ashcroft was elected on the nomination of Rev. Mr. Fletcher.

The Council met at 4.30 p.m. on 23rd June, 1905, at Mr. W. Kerr's office.

Present: Messrs. S. Percy Smith (President), M. Fraser, W. L. Newman, J. H. Parker and W. H. Skinner.

The following new Members were elected :—

- 365 Major Alfred R. Colhoun, 133, East Sixteenth Street, New York.  
Nominated by W. Churchill, B.A.
- 366 Dr. Erich Schultz, Apia, Samoa. Nominated by S. Percy Smith.
- 367 His Excellency Dr. W. K. Solf (representing H.I.M.'s Government  
of Samoa), Apia, Samoa. Nominated by S. Percy Smith.
- 368 Ratana Ngahana, Wanganui. Nominated by Donald Fraser.

Papers Received :—

- 267 Te Ngarara-huarau. Major H. P. Tunuiarangi.
- 268 Principles of Samoan Word Composition. W. Churchill.
- 269 Mana-tangata. Col. W. E. Gudgeon.
- 270 Maori Religion. Col. W. E. Gudgeon.
- 271 The Ngutu-au People. G. Graham.
- 272 The Tainui Canoe. J. Cowan.

It was decided to exchange publications with the University of California.

The following list of Books, &c., was received :—

- 1737 *Queensland Geographical Journal*. Vol. xix.
- 1738 *Popular Maori Songs*. By John McGregor. 10 copies.
- 1739 *Ko te karakia Katorika*.
- 1740 *Ko te Hitoria-poto o te Hahi Katorika*.
- 1741 *Ko te Katiki-hama o te Hahi Katorika*. } From the Author, the  
Rev. Claud Cognet, S.M.
- 1742-7 *Na Mata*. Dec., 1904, to May, 1905.
- 1748-9 *Pipiharauroa*. Feb., March, 1905.
- 1750-7 *The Geographical Journal*. Sept., 1904, to May, 1905.
- 1758-63 *Journal Royal Colonial Institute*. Dec., 1904, to May, 1905.
- 1764 *Memoirs, Peabody Museum of American Archaeology—Archæological  
Researches in Yucatan*. Vol. iii., No. 1.

- 1765 *The American Antiquary*. Vol. xxvi., No. 6.  
 1766-1770 *University of California Publications, American Archaeology, &c.* Vol. i., Nos. 1, 2; Vol. ii., Nos. 1, 2, 3.  
 1771 *Journal, American Oriental Society*. Vol. xxv., No. 2.  
 1772 *Archivio per l'Anthropologia, Firenze*. Vol. xxxiv., No. 2.  
 1773-78 *Revue L'Ecole d'Anthropologie de Paris*. Nov., 1904, April, '05.  
 1779 *Six Pamphlets on Ethnologic and Geologic Subjects*. By Ed. Piette.  
 1780 *Boletin de la Real Academia de Ciencias y Artes, Barcelona*.  
 1781 *Memorias* " " " " Vol. ii., No. 6.  
 1782 *Bulletins, Société d'Anthropologie de Paris*. 1903. No. 6.  
 1783-4 *Rapporten Commissie in Nederlandsch-Inde*. 1901-2.  
 1785 *Notulen van de Algemeene, &c.* Bataviaasch Genootschap. Deel xlii., 3.  
 1786 *Tijdschrift voor Indische Taal-, Land-, en Volkenkunde*. Deel xlvii.  
 1787 *Dagh-Register, Casteel Batavia 1656-1657*.  
 1788-89 *Mitteilungen der Anthropogischen Gesellschaft in Wien*. xxxiv., 3, 4, 5.  
 1790 *Australian Museum Report for 1903-4*.  
 1791-2 *Papers, Peabody Museum of American Archeology*. Vol. 1, No. 7; Vol. iv., No. 1.  
 1793-4 *La Géographie*. June, July, 1904.  
 1795 *Bijdragen, Taal-, Land-, en Volkenkunde, &c.* S'Gravensbage, 1905.  
 1796 *Preliminary Report on the Palolo Worm*. W. McM. Woodworth. 1903.  
 1797 *Vorläufiger Bericht, Palolowurm*.  
 1798 *Annales de la Faculté des Sciences de Marsailles*. Tome xiv.  
 1799 *Zur Geschichte der Palolofrage*. Dr. B. Friedländer.  
 1800 *Several Pamphlets on Maori Matters*. From Mr. George Graham.  
 1801 *Antikvarisk Tidskrift for Sveridge*. xvii., 3.  
 1802-3 *Papers, Peabody Museum of American Archaeology*. Vol. iii., 1, 2.  
 1804 *Tijdschrift, Indische Taal, &c.* Deel xlvii., 3, 4.  
 1805 *Bijdragen, Midden Maleisch, &c.* Deel liii.  
 1806-7 *Memorias, Real Academia de Ciencias y Artes de Barcelona*. Vol. iv., 40; Vol. v., 1.  
 1808 *Bulletin de la Société Neuchateloise de Géographié*. Tome xv.
-







## MAORI RELIGION.

By LIEUT.-COL. W. E. GUDGEON, C.M.G.

HOWEVER great our astonishment at the intrepidity displayed by the ancestors of the Maori people, in their long voyages across the sea of Kiwa ; and much as we may admire these instances of adventurous daring, we must never lose sight of the fact that these old time Polynesians derived much assistance from their religion.

A Maori firmly believed, not only in the power of his gods, but also in the ability of the tribal *tohunga* to invoke or even compel these gods to aid the tribe in any great undertaking ; and from this belief it followed as a natural sequence, that if the *tohunga* declared the omens to be propitious, there was nothing that the warriors of that family would not attempt ; for theirs was the faith that could remove mountains. Whatever our impressions of the modern Maori may be, there can be no question that during the continuance of their ancient religion, or, as they themselves express it, during the continuance of the *māna-maori* they were a most religious people. Indeed, their creed was nothing less than this : Keep the laws of the gods and live, break them and die.

With this preface to my subject, I will endeavour to show as far as may be done—in a work that does not profess to do more than give a popular sketch of Maori manners and customs—what this religion was before the arrival of the European with his disturbing theory of fire and brimstone.

In matters supernatural the mind of man follows much the same groove, be he Caucasian, Mongol or Maori ; in each case he is equally

open to receive religious impressions, though the form of the impression may vary considerably, in order to meet the laws of environment and satisfy racial instincts.

Among the Maoris there are traces of two religious systems, one of which is purely abstract in its conception of the Deity, and of a very exalted type, inasmuch as it attributes the existence of all things to the great god "Io." The second is probably a later and most certainly an inferior conception, in which the powers of nature are personified in the persons of certain anthropomorphic gods, and it is this fact that constitutes the difference between the two systems. Io, the supreme creator occupies a position in the Maori Pantheon, apart from and superior to that of any other Maori deity; he is the great originator, the All-Father, who pervades space, has no residence, and cannot be localised. Here then we have a clear and reasonable conception of a supreme spiritual essence, or controlling power; of a deity who is practically unknown to the modern Maori, and it would seem not even dreamed of by the *pakeha*, since we are informed by Doctor Thompson and Mr. Shortland that the Maori has a very limited notion of the abstract. The conclusion arrived at by the latter is, that the Maori is unable to conceive any abstract notion, and hence the powers of nature were regarded by him as concrete objects, and designated as persons. This assertion I shall show to be without foundation, for the conception of Io in New Zealand and Tangaroa in the Pacific, is purely abstract. As to Io it is claimed that he dwelt in the expanse. "*I noho i roto i te aaha o te Ao.*" That he gave expression to the thought, that he might dwell without habitation, "*noho kore noho a ia.*" In other words that he might pervade space. Surely the abstract enters very largely into ideas such as these; but even admitting that the Maori capacity for the abstract is limited, we may still doubt whether we ourselves are much farther advanced in that respect. Anthropomorphism is not a peculiarity confined to the Maoris, and it seems to me, that with all our boasted civilisation our tendency is to revert to the worship of the graven image on the least possible provocation, even though that image may not be the golden calf. I may also point out that the singular tales told of the achievements of Maui-potiki and other god-like beings mentioned in Maori history are not to be taken as absolute statement of fact. I do not think that the learned men among the Maoris ever regarded these tales as being other than ancient myths, and it has always seemed to me that they were intended to convey some great metaphysical truth, which, however obscure at the present day, must have been clear enough to the *tohungas* of old days; though probably at all times obscure to their followers, for whatever his creed, when did a *tohunga* allow his fellow man to become more enlightened on any point than was absolutely necessary?

It would seem that the name of Io originated in the East, since we are told that among the ancient Egyptians Io was the Lunar Goddess, and in the language of the Argives the moon itself. This is, however, by no means the only instance in which points of identity or resemblance may be traced between Maori tradition and the records of India or Egypt.

So exalted is the Maori conception of Io that it would seem that they had never deemed it proper to address their invocations to him. I cannot say that this was always the case, but most certainly Io has never been worshipped in any form during the Maori sojourn in the Pacific; nevertheless his name has been so venerated that it was never mentioned in a house. It is I think during this same period that the Maori has succeeded in evolving from his inner consciousness those inferior and anthropomorphic gods who are now held to be pre-eminently the guardians of the Maori people; deities who are not known out of the Pacific.

I cannot say that Io is known throughout Polynesia, for I can find no reference to that deity in any of the standard works on the Pacific Islands; this of course is not evidence that he is not known to the people, for the same thing might be said of the Maoris since the references to Io in any work on New Zealand are few, if any. Indeed it is obvious that the Maoris for reasons best known to themselves have carefully avoided all reference to this god. The Samoans ascribe to Tangaroa those divine powers which the Maoris claim for Io. Their tradition is that Tangaroa dwelt in the expanse, and that at this period there was neither sea nor earth, but only a rock or foundation, from which it was designed that all things should spring. Tangaroa is described as striking the rock which gave birth to the earth and then to the sea. Subsequently this mother of all things gave birth in succession to the fresh water, sky, immensity and space. Then came a boy, a girl, man, the spirit, heart, mind, and the understanding; these last four Tangaroa succeeded in combining in man and hence the intelligence of mankind. This tradition, it will be seen, differs greatly from that of the Maori; a fact in itself sufficiently astonishing and hardly to be accounted for seeing that the Maoris of New Zealand and the Samoans have only been separated during the last 500 years. These differences may however have originated in the fact that the Maoris have been more completely isolated during the last five centuries than any other Polynesian tribe, and have therefore retained their ancient superstitions intact, whereas the Samoans have mixed with those Polynesians who were in communication with the Melanesian people of the Pacific, and may possibly have adopted the theories of that race. To the Maori Tangaroa is merely one of the children of heaven and earth and has jurisdiction over the sea only; nor is he the greatest of the brethren by

any means, though in all matters connected with the sea and it's fishes he requires grave propitiation, for the quarrel between Tangaroa and Tu-mata-uenga (the god of man) has not and never will end.

Among the Greeks, Latins and Germans the earth invariably received the epithet of Mother, and we learn from the mythology of the first-named people that Uranos (the Heavens) cohabited with Gæa and had issue, Chronos, Oceanos, Hyperion and the Titans, and that he subsequently took to wife Rhea, who bore him Hera, Hades, Demeter, Poseidon and Zeus (the Ruler of the Upper World). It is moreover clear that the Greeks revered and personified the vault of Heaven as the Supreme Being. In like manner the Maoris hold that Papa-tu-a-nuku was the mother of the gods, that is of a certain class of gods of whom Rangi (the Firmament) was the father. Therefore from Heaven and Earth sprang all things necessary to man, and incidentally man himself. In this myth we have probably the germ of all religious systems; born of the awe and perhaps gratitude which must necessarily arise in the minds of a thoughtful and observant people when contemplating the complex operations of nature. The religious system of the Maoris does not however in all cases follow that of the Aryan people; there are some very singular omissions; for instance, the Maori word *ahi* (fire) if not actually derived from the Sanscrit, is undoubtedly from the same old root, yet notwithstanding that nearly half of the old Aryan hymns are addressed to Agni. The Maoris do not appear at any period to have either revered or personified "Ahi," and have indeed no very great respect for the sun himself, since all that we hear of Tama-nui-te-ra is that he was tied, beaten, and generally crippled by Maui-potiki in order to regulate the course of the sun and therefore the duration of the day.

The most universal of all religious emotions is perhaps the reverence for sun and earth, that is, the recognition of all male and female principle of life; and reference to the formulæ of creation, which may be found in the most ancient Maori chants, will show how thoroughly that people recognise the receptivity of the earth, and that its fertility was due to the warmth and moisture received from above. It is, therefore, as I have said, singular that the Maori should have little if any reverence for the sun, and that they should give all credit to Rangi (the firmament).

The chief lesson to be derived from Maori mythology is, that after Io had by mere force of his will started the powers of nature into action the world developed itself by evolution, light springing out of darkness. Perhaps the best Maori version of the evolution of the world is to be found in the "Ika a Maui," a book written by the Rev.

Richard Taylor. In this work several chants are given all of which are couched in highly figurative language, and embody abstract ideas which are little short of the sublime. The following is a specimen :—

The word became fruitful,  
It dwelt with the feeble glimmering,  
And brought forth night, the great night and the long night,  
The lowest and the loftiest night, the black night and the night to be felt,  
The night far stretching but not to be seen,  
The night that might not be followed,  
The night ending in death.

This may fairly be called the first stage of the earth's existence or chaos, the next stage is that of light :—

Begotten from nothingness, from nothing the increase,  
From nothing abundance ;  
The power of increase and the breath of life,  
Dwelt with the empty space and produced the Heavens above,  
The Heavens floated above the earth and dwelt with the early dawn  
And light appeared.  
The Heavens dwelt with the glowing sky  
And brought forth the sun which appeared as the eye of heaven ;  
Then the Heavens above became light and sent forth the early dawn,  
The early sun, the noontide, and the blaze of day from the sun,  
Then the Heavens above dwelt with the earth and brought forth  
Ta-porapora, Tau-whare-nikau, Kukuparu, Wauwau-a-tea and Whiwhi-te-rangiora.

These last named children of heaven and earth would seem to be certain islands of the Pacific, the passage may therefore be taken to mean that these were the first lands to appear above the sea, but as the Maoris are much given to reproduce the names of their ancient homes in new lands, it may be that the reference here made is to their very ancient homes and may for this reason have a much deeper significance than we are aware of. Yet another of these ancient recitals, after describing chaos under the name of Te Kore (the void or nothingness) proceeds as follows :—

Nothing but hail dark in colour,  
Hail dashing forth, hail destroying,  
Hail melting and flowing beyond the dark places ;  
Thenceforth nothingness is finished forever,  
The return from nothingness and it's power  
And the pursuit of nothingness.  
Meru the releaser from *Mades*,  
Meru the releaser from the bonds of *Hades*,  
Who alone can cause us to retrace our steps to the world,  
To the ancient world that Death may not cleave to us.

In these chants I have followed the translations given by the Rev. Richard Taylor for I recognise that he collected these traditions at a period when he could and probably did obtain the services of the old

*tohungas* to explain the highly figurative and obscure language used therein. But for this fact I should have been inclined to doubt the correctness of a translation which describes Meru as a breaker of the bonds of Hades. Whatever knowledge I have been able to collect as to the status of this deity is to the effect, that he was the guardian of Hades, namely the Reinga, from whence there could be no return. The old *tohungas* of the Maori people hold that had the man-god Tawhaki, when assaulted and apparently slain by his brothers, passed through the gateway of night, and entered Rua-ki-pouri, which is the entrance to the shades, he must of necessity have passed those ancient ancestors, Rua-toia and Rua-kumea, and had he done so he could never have returned to the Ao-marama (world of light). In such case he must have proceeded onward to Ameto, which is extinction. Now Rua-ki-pouri is the house of Meru, the portal through which the *wairua* or disembodied spirit must pass into the nether world; Meru and Kai-pono-kino are said to sit on either side of the entrance, while further back are Rua-toia and Rua-kumea, and these are the four evil spirits who prevent the *wairua* from re-entering its earthly tenement.

All over the Pacific the name of Maru, Meru, or Miru, is either suggestive of death or at any rate of a future state. The Mangaiaans have traditions of a goddess whom they call Miru and they represent her as being deformed in figure and terrible to be looked on. She is moreover described as one who feasts on the spirits of the dead. The name of Meru would appear to be of great antiquity. Mr. Gerald Massey says: "A persistent Greek tradition asserts that the primitive abode of the Egyptians was in Ethiopia and mention is made of their ancient city of Meroe or Muru." He adds also that the inhabitants of this city were called Sabaeans. North of the Himalayan range tradition has placed a mountain called Meru which is said to have been the birthplace of the Aryan people, and this same place is also claimed to be the centre of the Buddhist universe and to be surrounded by seven circles of rocks. It is these circles that are symbolised in the ancient temples and pyramids of Cambodia, notably in that magnificent mass of ruins known as Nakkon Wat, and it may be that we have here the idea that possessed the builders of those truncated and terraced pyramids of the Pacific, known to the Polynesians as *heiao* or *marae*. At the aforesaid Nakkon Wat the great temple is built on only three terraces, but the remaining terraces of that ancient city have each a sub-structure of seven terraces in order to correspond with the seven circles of Meru.

We learn from the Maori *tohungas* that in the beginning all that there was of life upon the bosom of Mother earth lived, if not in extreme

darkness, at any rate in a dim twilight wherein the sun's rays never penetrated. The men-gods of that period were overshadowed by the near presence of the great Rangi, the all father, male principal, and origin of all life. Hence the children of heaven and earth were dissatisfied inasmuch as they had reason to believe that light might be obtained provided that they could permanently separate their parents. The situation was discussed and Tu of the fierce eyes proposed that Rangi should be slain. This proposition was opposed by Tane-mahuta and others of his bretheren who held that mere separation would meet the case. To this milder measure all agreed with the exception of Tawhiri-matea; his objections were however disregarded, and Tane-mahuta with his back on Mother earth and his feet planted firmly against the Heavens above, exerted his vast strength and forcibly separated his parents while his brothers fixed the props to keep them for ever apart. From this unfilial act arose the war of Tawhiri-matea against his brethren. Wind, rain, hail and snow beat upon them and they fled ignominiously; Tangaroa and his son, Ikatere, fled to the sea, the other son Tu-te-wanawana fled inland and became a lizard. Tane-mahuta transferred himself into the giant trees of the forest. Rongo-ma-tane entered into the *kumara*, and Haumia-tikitiki sought safety in the roots of the common fern (*Pteris esculenta*). Tu-mata-nunga alone of the godlike descendants of heaven and earth remained unmoved by this war of the elements, and against him even the anger of Heaven had little effect; but he was justly exasperated by the cowardly behaviour of his brothers, and therefore it was that he converted them into food for his own use and that of his descendants, and hence it is that man even to this day eats the fruits of the earth and the fishes of the sea. To the rebellion of these children against their august parents we may attribute the fact that we have death in this world; indeed the Maoris believe that it was Papa-tu-a-nuku (the earth) herself that caused man to return to the dust from which he was made, in expiation of the offence of Tu and his brethren. Having given this preliminary history of the children of Rangi and Papa I will now show in detail who they were, and also the part that each took in the economy of nature.

First among these deities in point of birth though not in reputation is Tama-rangi-tau-ke. This god is but little known except to the higher priesthood, and the reason is obvious forasmuch as the offspring of Tama are held to be the spirits of men. We can therefore understand that the ordinary untaught Maori would find it difficult to comprehend such a highly metaphysical view of this subject. It is moreover a fact that the higher knowledge was carefully retained within the ranks of the priesthood, and was not taught to outsiders. I may here mention that the Maoris maintain the right to claim their descent from several of



the children of heaven and earth. From Tama-rangi-tau-ke, because of our spiritual nature, from Aitua because of our perishable nature, and hence it is that death by ordinary disease is called *te mate o Aitu*, in other words death of the flesh, a Maori recognising that the spirit cannot die. From Tu-mata-uenga we may claim descent because it was he who breathed the breath of life into the riverside clay and so gave life to Tiki. We have a right to claim Mako-i-rangi as an ancestor because of our descent from the Patu-paiarehe (children of darkness), and last but by no means least we may claim descent from Tangaroa by virtue of the fact that it was the *karakia* of his descendant Tinirau that caused Hinauri to give birth safely to Tu-huruhuru, from whom are descended Irakau and all those people of modern days whose boast it is that they are of the *Kauei ika moana* (genealogy of the sea fish). I will however admit that if I were to mention these things before a large assembly of modern Maoris, perhaps not one in a hundred would understand me. The spiritual nature of man is not now understood by the Maoris. How many are there that could explain the nature or origin of the *Hau*, the *Mauri*, the *Wairua*, the *Hinengaro*, the *Mahara* or the origin of the sacredness of the *Ariki*? And yet of old the priests did understand and explain these abstract metaphysics to their *taura* (disciples).

Aitua was the second child of heaven and earth and from him have originated all the misfortunes to which flesh is heir, and hence it is said that the offspring of Aitua is misfortune, and all that is perishable in man, and therefore, as I have already stated, the Maoris call a natural death "*Te mate o Aitu*."

The third child of these parents is the great god Rongo-ma-tane who has had altars erected in his honour throughout the islands of Polynesia where he is known under the name of Rongo or Rono; I have however been told that the proper name of this deity is Rongo-mata-kawiu. The Maoris hold that this god has supreme jurisdiction over all cultivated food, such as the *kumara* and *taro*, also over all climbing plants such as the *aka* (*Metrosideros*), the *pohue* (*convolvulus*) and *piki-arero* (*clematis*), and hence these plants are called the children of Rongo-ma-tane, which is but another name for this deity.

The fourth on the list is Tane-mahuta who is recognised as the guardian spirit of both forests and birds. The god Rupe who takes the form of a pigeon is one of his children, and all the trees of the forest are said to be the offspring of Tane, and therefore in old days when it was necessary to cut down a tree in order to make a canoe, or indeed for any other purpose, much ceremony was used and many *karakias* said in order to propitiate this deity whose children were about to be

slain. Any default on the part of the workmen would be made manifest by the tree resuming its upright position without sign of injury just so often as it might be felled.

Ruaimoko is the fifth child of this family. He is the god of mountains and earthquakes and his presence is manifested in all the convulsions of nature. In the language of ancient Egypt the word *Rua* is said to signify the mountain; in Maori *Ru* is the earthquake, and the connection of ideas seems very plain in this instance. It is moreover worthy of note that the Aryans adored a blacksmith god, the personified thunderbolt which they called "Twachtrei," and it would seem that the Maoris must at one period of their history have had a knowledge of this fact for they call thunder "Whatitiri" which is but another form of the same name.

Tawhiri-matea is the sixth on this list and he has *māna* over storms, wind, rain and floods; he alone of all the children of heaven and earth resented the separation of his parents and followed his father to the regions above, from whence he has consistently waged war even to the present day against all his brethren.

Ngana is the seventh son and from him proceeded the sun, moon and stars. Both in Egypt and Polynesia the word *Ra* indicates the sun and the sun god, but I have never yet been able to ascertain that the Maoris regarded *Ra* as a deity of *māna*, nor that he was revered in any form, although he is known as *Tama-nui-te-ra* (the great lord the sun).

Haumia-tikitiki comes next in order of birth and of this god it is said that his descendants are all of those plants which, though of natural and indigenous growth, are nevertheless used by man as food. More especially this deity may be said to be present in the root of the common bracken, which is known to the Maori by the name of *aruhe*.

Most famous of all this family is, however, *Tu-mata-uenga* (*Tu* of the fierce eyes) the Maori Mars, who had special jurisdiction over man, for by him was created *Tiki* the first man. *Tu* alone of his family has defied the power and malice of *Tawhiri-matea*, and has conquered and converted to his own use those of his brethren who deserted him at the time of the great fight; but great as his power and *māna* have been it must not be forgotten that he it was that brought death into the world in expiation of the sin committed when they rebelled against their parents. Last but by no means least of this family is *Tangaroa*, second only in importance to *Tu* of the angry face; he is the Maori "Poseidon" and his offspring are the fishes of the sea through his son *Ikatere*, and the reptiles of the land through another son *Tu-te-wanawana*. Very great reverence is paid to *Tangaroa* by the Maoris when engaged in fishing, and on no account is cooked food allowed to be taken in the canoe at such times, and even old pipes are forbidden.

No matter how long the fishing might take, those so employed must fast until they return to the land, unless indeed they would eat their fish raw, a thing that many Maoris prefer to do. The Ngati-Porou, of the Kawakawa, and Hicks' Bay, when engaged in *moki* fishing will on no account permit the fish that they may catch be cooked in any manner other than the orthodox Maori oven, their impression being that any other method would be an insult to Tangaroa and therefore sufficient to prevent the fish from returning to their shores. I could hardly be accused of exaggeration if I were to say that the ceremonies and observances which require attention during deep sea fishing are at least thirty in number.

After the separation of Rangi and Papa, as already related, the former is said to have co-habited with Po (darkness) and had issue the following children :

Te Makoirangi, whose descendants are the Patu-paiarehe, the fairies or gnomes, the children of mist and darkness who dreading the light of day above all things, confine themselves to the gloomy forests and fastnesses of such mountains as Pirongia, Moehau, and Kaimanawa.

Po-whakarere-i-waho was the second child of this connection and from him has sprung forgetfulness and death, as also the Aroiroy, that is, the quivering heat of the sun that may be seen dancing over dry ground when there is but little wind. These things according to the Maoris are the spiritual essences of the god and therefore rightly described as his children.

So much for these godlike personifications of the external powers of nature. I will now speak of certain other deities who are known as the Kahui o te Rangi. Speaking generally it may be said that the modern Maori knows nothing of his ancient history or religion, that is, he is unable to give any connected narrative of either subject; worse still he is unable to explain passages and allusions which are of frequent occurrence in his old songs, and which are of very great interest to those who would learn something of the ancient history of the Maori, and from this it results that those who would enquire into and write upon such matters must perforce act as their own interpreters, and as a natural sequence are often mistaken. Mythological fragments may, however, be found which will serve to disclose the outlines of what was the old Maori belief.

I once heard a Maori—who like many of his race was an authority on the Bible—assert that there was not one single incident in the world's history as related in that book that was not also to be found recorded in Maori tradition. He gave many examples in support of his statement, but I regret to say that I did not take notes of the conversation, for in those days I was young and had merely a passing interest in Maori history. I do, however, remember that he gave a very

good illustration of his views, and proved his assertion to the satisfaction of his audience. Among other matters mentioned was the "Deluge," concerning which the Maoris have more than one tradition. My friend quoted the Tai o Ruatapu as the Noachian Deluge, but in this instance he made a very bad selection, for the Tai o Ruatapu would seem to have been a purely local flood caused by the anger of Ruatapu, who was not a very remote ancestor of the Ngati-Poronu of the East Cape of New Zealand. He was also the ancestor of most of the people of the Cook Islands, and apparently it was at Rarotonga that the deluge took place, for Puke-hapopo, the hill to which Ruatapu recommended his people to fly for safety, is situated between Avatiu and Arorangi. This tradition is well known to the tribes of Rarotonga with, however, this difference, that Pupupoonga was the hill to which they were directed to fly, and that it was Uenuku, the father of Ruatapu, who warned them to take shelter on the hills.

The genuine Maori deluge was that of Tupu-nui-a-Uta and his son Para-whenua-mea. For eight long months these men are said to have floated on the surface of the water in a sort of primeval ark, while the rest of mankind perished miserably in the flood that had been invoked by the said Tupu in order to punish those men who at this period of the world's history had not only derided the god Tane, but had also rejected the teachings of certain deities of whom Tupu was the mouthpiece. Hence it was that the latter, moved by certain emotions of zeal and vanity which are occasionally dignified by the name of religious fervour, besought Tane to deliver the world from such unbelieving scoffers. The prayer was answered. Tawhiri-matea opened the flood-gates of Heaven and mankind perished in an entirely satisfactory and orthodox manner. Tradition relates that the ark grounded at Hawaiki, and that the first act of these pious survivors was to return thanks for their delivery from a watery grave, and an offering of seaweed was made to each and every important god to whom also rude altars were then and there erected. The ceremonies used at that time are performed even to this day whenever the members of the Whauwhau-harakeke tribe find it necessary to save their lives by invoking the aid of the sea Taniwha. On such occasions the men who are thus saved from drowning take pieces of seaweed inland and place them at the root of shrubs or trees, and at the same time gather a few handfuls of leaves and cast them into the sea, thus recognising the *māna* of the gods of both land and sea. To the Maori it is a matter of the utmost importance that he should at all times recognise the *māna* of the gods, for he realises that no man can look deeply into the future, nor can he foresee the course of events, neither also can he know the day that he may not again require the assistance of his gods.

The most ignorant among them understand full well that so surely as the prosperous man forgets the existence of his gods, so surely will they forget him in his hour of need.

Maori tradition points definitely to the fact that the earth or at any rate those inhabiting the earth have on several occasions been partially destroyed, though it would seem not with the aid of water. In the days of Puta that man found fault with Mataaho and his tribe whom it is alleged were wanting in veneration for the gods, and finding it impossible to turn these misguided men from the error of their ways Puta struck the earth a sharp blow and it thereupon became convulsed and the majority of those living were swallowed up.

Still further back in the dim past we hear of one Wi, a very great prophet, who moved by love for his fellow men strove to lead Miru, the king of darkness, into the path of light; but finding that he had undertaken a task altogether beyond his powers he destroyed both Miru and his friends. This tale is somewhat apochryphal for the Maori Satan is still king of Hades, and so far as I can see has lost nothing of his *māna* even on this earth.

The Maori recognised that there was a period in the world's history when men as we now know them did not exist; had not in fact been created. Those who did inhabit the earth were of godlike origin and attributes with the single exception, that they were not superior to king "Death," inasmuch that they were descended from those children of Heaven and Earth who had rebelled against their parents, and were therefore subject to the decree that in expiation of that offence they should again return to the bosom of mother earth. In all other respects they were gods having powers altogether super-natural and were known as the Kahui-o-te-Rangi. Such were Hema (who the Maoris delight to identify with Shem, the son of Noah), Whaitiri, Kai-tangata and Tawhaki, the last named of whom is said to have succeeded in climbing back into Heaven taking with him his stillborn child Te Makawe-nui-a-rangi. This child he wrapped in the sacred hair torn from his own head and then cast it out into the world in the hope that he would thereby induce a sentiment of joy and gratitude among the minor deities of this planet, for Tawhaki's offering was intended as a sacrifice to expiate the offences of the world below. From this tradition it would seem that the Maoris were not ignorant of the doctrine of atonement; but all of the tales told of these men-gods are equally sensible, some are whimsical in the extreme. For instance, we are told that the elder Maui who was also known as Rupe-te-rangi, for no conceivable reason changed his sister's husband, one Irawaru, into a dog, with the result that the wife, Hina-uri, actuated by that dual sentiment of grief and revenge which the Maoris call *whakamomore*, threw herself into the sea and there drifted about for three long

months, until she was at last rescued by the sea spirits Ihu-atamai and Ihu-wareware. To these two deities she became *enciente*, and when her condition became known to the great Tinirau he sought her out and took her to his home. The birth of Hina-uri's child who was subsequently known as Tu-huruhuru was attended with both danger and difficulty until the sufferer called upon the name of Rupe, who came at her summons and instantly the child was born. It is said that shortly after birth the infant was delivered into the hands of Rupe who took it to Rehua (Jupiter) in order that the ceremony of *tohi* might be performed. He then returned the child to its mother, and subsequently both of them were taken to the eight heaven. From this boy Tu-huruhuru came the ancestor Mairatea, and after many generations Irakau who for the reasons above given is claimed as a descendant of Tangaroa, and hence it is said that the Waitaha tribe of the Piako River are of the *kawei ika moana* (genealogy of the sea fish).

The most energetic of this race of man-gods was the youngest of the Maui family, surnamed Potiki. Concerning this individual most marvellous tales are told; not only did he, like Orpheus, descend into Hades, but he is also described as regulating the course of the sun, and last but by no means least by the *māna* of his fish hook, made from the jawbone of his ancestress Muri-ranga-whenua, he fished up New Zealand from the bottom of the sea. Then, like Alexander the Great, finding no more worlds to conquer he endeavoured to persuade his brothers to join him in slaying their great ancestress Hine-nui-te-Po (the goddess of night) in order that death might be banished from the world. The conversation between the brothers on this occasion has been handed down by tradition and is exceedingly curious. Said Maui to his brothers "Let us rise up and slay our great ancestress, the great mother of night, in order that men may increase and multiply in the world." The elder Maui answered "We shall never succeed in this undertaking; indeed it is probable that she who glitters on the horizon may slay us. Already thanks to your pranks we have on more than one occasion barely escaped the wrath of offended deities." To this Maui-potiki replied "Yet will I undertake this great work unaided, for it matters little if I be slain; I was not suckled at the breast of our mother, but wrapped in her head dress, was thrown into the sea, and finally cast ashore by the drift of the waves. Thanks to the care bestowed upon me by the great Lord of the Heavens and our Lord the Sun I became a man, but who cares for death? I will go to the great forest of Tane and will there gather together a flock of birds, Tirairaka and Popokatea, who will accompany me in my undertaking since ye are all afraid." Maui-mua answered him by saying "Let a man die as the moon dies, for that luminary returns again and again with renewed vigor, having bathed in the Wai-ora-a-Tane (the water of

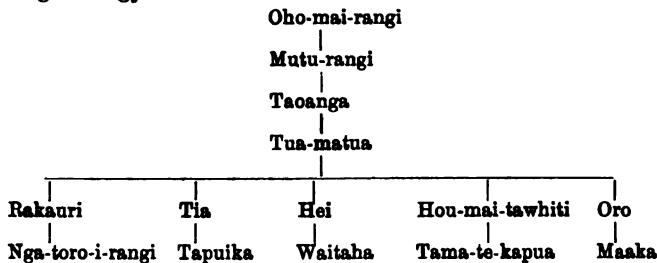
life)." Maui-potiki dissented, saying, "Rather let us die and become like our mother the earth to the end that those whom we leave behind us may weep over our bodies and lament our death." With these words he went to collect his company of birds by whose aid he sought to overcome death, but his enemy, Tuhi-kai-tangata, was at hand, and as Maui entered the womb of night that man caused the birds to laugh and thereby awakened Hine-nui-te-Po and so cost Maui-potiki his life. But for this unfortunate occurrence, say the *tohungas*, Hine-nui-te-Po would have been slain, and from that time forth man would have lived forever.

Outside of these god-like personifications of the external powers of nature, there are deities of another class who are usually mentioned as the Kahui-o-te-Rangi (Heavenly Host). The origin of these gods is obscure, and I am compelled to admit that I cannot trace their descent. The most important of them are:—

- |                 |                  |                    |
|-----------------|------------------|--------------------|
| 1. Tama-i-waho  | 4. Tungia-te-ika | 7. Te Marongorongo |
| 2. Tu-takanahau | 5. Tungia-te-po  | 8. Tara-kumukumu   |
| 3. Kahu-kura    | 6. Tahaia        |                    |

These guardians of the *tapu* are not of equal rank, nor are they of the same disposition in their relations to mankind. For instance, Tama-i-waho is said to be of a kindly disposition and well disposed towards those who behave respectfully to him, but withal an angry god towards evil doers. According to the East Coast tribes his spiritual parents were Puna-hamoa and Hine-pukohu-rangi, and they moreover assert that he alone of the Heavenly host has earthly descendants. Chief among these are the Arawa tribes who still bear the proud appellation of Ngaoho or Te Heketanga-rangi (Migration from Heaven). The traditional account of this incident in Maori history is sufficiently curious to justify mention, though somewhat difficult to render into readable English. The desire to transmit descendants who should be in part human is said to have possessed Tama-i-waho when from his high place in the Heavens he watched Toi and his wife Kura-nui-a-Monoa conversing together upon earth. Moved by this desire he rendered himself invisible to mortal eyes and descending from above, drew nigh to the woman whom he touched with his hand. Kura would seem to have been sensible of some strange presence, for she remarked to her husband "It seems as though some man had touched me though his *awe* (astral form) had alone approached me." Toi replied "Keep quiet and wait." And so it came to pass that the next time that Tama drew nigh to the woman they succeeded in catching him, but in what manner this invisible spirit was caught is not explained; we may however assume that some very powerful *karakia* paralysed the god for the time being or perhaps made visible his astral shape. When Hine-pukohu-rangi saw her son a captive she swiftly descended and enveloped the earth in so dense

a fog that she experienced no difficulty in rescuing him. The result of this heavenly visitation was that Kura bore a son who in recognition of his exalted rank was called Oho-mai-rangi and from him have descended all the Arawa people. Lest their should be any doubt on this point I give the genealogy :—



Tu-takanahau is a god swift to anger towards those who break the *tapu*, whether by eating food in the vicinity of the sleeping place of chiefs or *tohungas*, or by any unauthorised trespass whatsoever, such as walking on the borders of the *kumara* plantations of other men. In all such cases of infraction of the law of *tapu* Tu-takanahau will enter into the offender and destroy him, unless indeed the guilty party be conscious of his offence in which case he may perchance save his life by sending for a competent *tohunga* who could not fail to understand the symptoms, namely the unnatural distension of the patient's stomach, the same being an undoubted sign of the presence of Tu-takanahau, or indeed of any Maori god, in the human system.

The Maori *tohunga* is superior to his European confrere in this respect ; that his treatment is more simple and he requires no drugs. In a case such as I have described his treatment would be somewhat as follows :—Firstly, he would take a hair from his own head and one from that of the afflicted man and joining them together would place both in the patient's mouth as a means of exit for the spirit, a sort of arch of Al Sirat. This done the *tohunga* would bite the sick man's head in order to deprive him of all *māna* for the time being and thus bring the patient more strongly under the influence of the *tohunga* ; for it is truly said that a man without *māna* is subservient to all those who have *māna*. The *tohunga* would then take a branch of the *karangu* (*Coprosma*) and wave it over the patient with many exhortations to the god to come forth. The following *karakia* would be used :—

Tere o te kahui pae, tere o te kahui aparangi  
 Haere i o huruhuru, haere i o kaupehatu  
 Haere i o mahunu, haere i o pekemua, haere i o pekemuri  
 Haere i to waero, haere i to tinana, haere i to petipeti  
 I to rangahua, haere i to ahimoana, haere i to taitimu,  
 Puta i runga, maha i raro, ko te ara iti,  
 Ko te ara i hana i te hemore, e kuhu, e naumai ki waho.



I shall not attempt to give any translation of this *karakia*, but provided always that the *tohunga* himself has *māna* it is an invocation of great potency and sufficient to force Tu-takanahau to leave the man whom he had intended to destroy, and free the afflicted man from the presence of his able assistants Tungia-te-po and Tahaia who, but for the opportune aid of the *tohunga*, would inevitably have slain their victim in order to appease the wrath of the guardians of the *tapu*.

My readers will by this time have arrived at the conclusion that the religious convictions of the Maori differ very greatly from those of European nations and they may be summed up in a very few words. First, their conception of Hades is that of a place of gloom, rest and eternal monotony, rather than a place of punishment and expiation. Second, that offences against the gods are punished in this world and not in the world to come. Third, that they have never quite realised that offences against their fellow man were deserving of punishment at the hands of the gods, and it is this omission that is the weak point in the Maori system of religion.

Like the Brahmin the old time Maori believed that he had the power to overcome his enemies by the mere force of certain incantations which had been handed down to him from his ancestors and were addressed for the most part to the tribal god. The modern Maori does not now believe that he has this power, for he realises that however potent the *karakia* may be when uttered by a man of *māna* it is a mere empty form of words when there is no *māna tangata* to back it. He is too shrewd not to comprehend that the *māna* which had been the birthright of the Maori from the time of Tiki down to the advent of the Missionaries, left him for ever on the day that he deserted the religion of his forefathers and embraced Christianity.

Maori tradition establishes the fact that they had come to the conclusion that their deities could and would suspend the operation of the laws of nature at the will of any man who in the hour of need knew how to invoke the aid of the tribal or universal god of the Maori people—subject always to the extent of the *māna* inherent in the man who called upon them for assistance. Generally speaking the gods invoked would be those of the tribe such as Maru, Uenuku, Rongomai or others, who being deified ancestors charged themselves with the care of their descendants and specially guard the *ariki*, who is the eldest born of the direct male line in whose body the spirit of the divine ancestor is supposed to reside.

In the matter of war these gods are under the jurisdiction of Tama-i-waho who alone presides over the *tapu*, and as a natural sequence governs the destinies of war parties. Of all things *tapu* nothing perhaps is so sacred as a war party, and nothing is conducted on sounder or stricter principles. The reason why this should be so is

obvious, for from the Maori point of view the lives and fortunes of those composing the *taua* (war party) depend entirely upon the concurrence of the tribal god, who is supposed to combat above his people and contend with the war spirit of the opposing tribe.

The formal invocation used to obtain the favour of the gods for a war party is called an *iho* or *iho taua*, and on such occasions it is Tu-mata-uenga and the tribal gods who are invoked. These latter deities are numerous, each tribe or group of tribes having their own god. For instance, the Waikato, Ngati-Maniapoto and Ngati-Raukawa would call on Uenuku; the Arawa and Whanganui on Maru, the Ngati-Kahungunu and Ngati-Porou would invoke the aid of Rongomai or Tuere, while Ngati-Maru would call on Tu-kai-te-uru, and Tuhoe on Te Pou-a-tuatini. But whosoever the tribal god might be the concurrence of Tama-i-waho would be essential to the success of a war party, that is if they came from the East Coast tribes, but I am inclined to think that the votaries of Maru and Uenuku held all other gods to be inferior to these two. The words used in the *iho taua* of each and every tribe were not the same; each one used that form of words which experience had shown to be the most acceptable to its guardian spirit, but whatsoever the form might be its object was the same, namely, to insure success. The Maoris say that the sign of success was *Ka tara te karakia ka ngahau, he tohu ora tena*. This may be translated as follows:—If the *karakia* is rhythmic it is a sign of success. If any part of the invocation be left out or given in inverted order it is an omen of death or disaster which may not be disregarded, and therefore the war party if it should start at all must proceed with extreme caution in order that the results of this omen of ill-fortune may at any rate be minimised.

The ceremony by which a war party is rendered sacred and dedicated to the purpose which they have in hand is as follows: At the earliest dawn the warriors assemble by the side of some water—a running stream is preferred—for the purpose of the *tohi* or rite of purification. When all the warriors are drawn up in line, standing with one foot on the land and the other in the water, the *tohunga* takes in his right hand a branch of the *karangu* shrub and dips it into the water, he then waves the branch over the naked warriors so that not only every man but every weapon is sprinkled. At the same time he raises the chant "*Wetea ki te wai, kia wetea*," which may be translated "Unloose the (sins) with water that they may be unloosed." In this chant the whole war party joins and then if the oracles and omens—which have already been consulted—are favourable they start at once on their destroying career, slaying without fail the first person they meet for he is called *he maroro kokoti ihu waka* (a flying fish crossing the bows of a canoe). The victim's body would be immediately offered

to the gods, and this ceremony could by no means be neglected, though it might happen that a man might meet his own father and have to kill him, for whatsoever the *maroro* might be, he or she was like Jephthah's daughter doomed to death.

To obviate the inconvenience and possible danger that might result from a too strict observance of this Maori rule of war, it was the custom to reserve at least one of the paths leading to or from the territory of any two tribes as a path of peace; so that even in war time it might be travelled with safety by those who, being nearly related to each party, could act as mediums of communication between the two tribes.

When the service on which the war party was engaged was one of unusual danger a victim would be chosen and offered up to the gods before the warriors left their village in order that the favour of those deities might be more effectually secured. In such case the offering to Uenuku would be a man, but to Maru a dog would be offered. In each instance the offering would be called a *whangai hau* (feed the wind), for the reason that the heart of the victim would be torn out and burned, to the end that the essence might be diffused in the upper atmosphere or *hau* and the gods fed thereby.

When the war party had accomplished the purpose for which it had set forth or perchance had been defeated in its attempts, it would return homewards, and when in the vicinity of their *pa* the chief of the party would send forward a messenger to warn the home-staying members of his tribe of his approach. Just outside the *pa* the warriors would be met by the chief *tohunga* whose duty it was to demand in a loud voice "*E Tu! i haere mai koutou i whea?*" The reply would be: "*I te kimihanga i te hahauunga kai mo Uenuka.*" (Oh, Tu from whence have you come? From the seeking after and searching for food for Uenuku). Then the *tohunga* would once more lead his warriors to the water, and by a ceremony similar to that already described, would remove from them the *tapu* of war. This ceremony would be performed as quickly as possible in order to prevent possible breaches of the *tapu*; such as the eating of food by any of the warriors before the sacred ovens had been opened, or the eating of food by the women and children before the men of the spear had been satisfied, or if we use a Maori expression, to prevent the women eating at the point of the spear. It was only when the last *karakia* had been said and the sacred *kumara* eaten that the warriors were declared free of *tapu*, and might eat and be merry with their wives and families.

Tu-mata-uenga was, as I have said, the deity who had exclusive jurisdiction over man, but he was not his progenitor; both however sprung from the same source, both derived their existence from the bosom of mother earth. It is not only in Genesis that we learn that

man sprang from the earth; Maori tradition gives a similar account of our origin and has even preserved the incantations used by Tu on that memorable occasion.

The legend is to the effect that Tu-mata-uenga had seen reason to believe that the godlike race of beings who at that period inhabited the earth were unfit for the positions they occupied; he therefore resolved to make a man after his own image using the clay of the earth as the material wherewith to carry out his purpose. To effect this project he built an altar (*tuahu*) at Te One-potaka, a place situated in Hawaiki, that mythical home of the Maori people. The altar was a very rude affair, merely a mound of earth roughly scraped together. When it was finished the site was called Te Kauhanga-nui, and the altar itself Te Oropuke. In the mound of earth so made Tu planted two green branches of the *koromiko* (*Veronica*) both of which had the leaves and branches intact. The right hand branch he placed in the ground with his right hand and the left hand branch with his left hand. This was a matter of the utmost importance since these branches represented life and death, and even to this day bright are the prospects of a child who, after the *tohi* ceremony, finds that his tree of life has taken root and is growing vigorously. The great Nga-Puhi chief Tamate Waka Nene was an instance in point, for it is said that his tree of life grew, and hence his *māna* was very great. Tu called the right hand branch, or tree of life, "Oromatau"; the other he called "Oromania." He then took *para-uku* (riverside clay) and mixed it, kneading it into the shape of a man, in other words into the image of Tu himself, and having done these things he lifted the clay, the head of the image in his right hand, and the lower part of the body in his left hand, and placed it on the branches of Oromatau and Oromania. This ceremony is still followed by *tohungas* when they perform the *tohi* rite over a newly born child, after the ceremony of the Ta-ngaengaetanga (invocation used when the first breath is drawn and the naval string cut). It is then that the *tohunga* lifts the child on to the altar, holding as I have said the head in his right hand, and repeats the *tohi* dedicating the infant to such work as the parents shall think fit and proper. Be it understood that until this ceremony has been performed the child cannot be relied on to carry out any work however simple without making many mistakes. It sometimes happens that an infant is dedicated, even before it is born, to avenge some injury of very ancient date; an injury which has been borne in mind by the family, whose sacred duty it was to avenge it.

When Tu-mata-uenga had lifted the image of clay on to the altar he used these words, "*Ko waenganui teni wahi, ko te manawa, ko taku manawa, he manawa-tina, he manawa-toka, he manawa-keu-ora; ko tou manawa ko taku manawa, ko te manawa-tina, ko te manawa-toka, o Tu, o*

*Tu-nuku, o Tu-rangi, o Tu-papa, o Tu-kerekere, o Tu-mata-uenga.*" We may translate this speech as follows:—Within this clay are the organs of life, the organs of my life, the power of digestion and the enduring heart (the heart of the war god) and the beating heart of Tu (the circulation of the blood); thy powers are derived from me for they also are mine, they are the organs of Tu (under his various names). Then Tu breathed into the mouth and nostrils of the clay and instantly this inanimate effigy of a man was endued with life and sneezed. At this sign of life Tu used these words "*Tihe mauri ora ki te Whei-ao ki te Ao-marama,*" namely, Sneeze O spirit of life both in the outer world and in the world of light. The Whei-ao is all that portion of space which is held to lie outside the realms of this earth and which is therefore called the realm of life. Then Tu uttered another *karakia* of great power and the breathing clay arose and was lifted from the altar and then was used the *karakia* known as "Tawhiwhi-tu," and when it was finished the created being was taken to the water at Te One-potaka where the ceremony of the *tohi* was performed, and from that time forth the clay became man and was given the name of Te Ahunga, or Tiki-i-ahua ki Hawaiki, that is Tiki who was formed at Hawaiki. Of all these things, says my informant, the most important is the fact that the clay sneezed, forasmuch as that sign of the power of the gods remains with us even to this day in order that we may be reminded of the great work Tu accomplished on the altar of the Kauhanga-nui, and hence it is that when men sneeze the words of Tu are repeated by those who are present, namely *Tihe mauri ora*.

Such was the origin of man, but there is a certain amount of obscurity over that of women, though there are traditions to the effect that Tiki's wife, Io-wahine, was made subsequently from the same material and by the same hands as Tiki.

I have always noticed a certain amount of hesitation in the answers of my *tohunga* friends when questioned concerning the origin of Tiki's wife. They all appear to realise that they ought to know something of this important fact, but many of them have said plainly that they did not know, while others have said that it was Io-wahine, and that they presumed that she was created in the same manner as Tiki. I have, however, always been impressed with the fact that they did not know, and am therefore not astonished to learn from Professor Giglioli, of Florence, that on the handles of certain carved paddles from Raivavai (one of the Austral Group) Tiki is there depicted as of the female sex. This is interesting and confirms my suspicion that Tiki was the principal of life in human form, complete in his or herself, and might therefore be properly represented as of either sex.

From the fact that all that is god-like in man is derived from the breath of Tu it results that the divine, spiritual and intellectual essences

in mankind are both numerous and potent, and as a natural sequence the body being of mere clay is of little importance except as a shrine for the following spiritual or intellectual essences or attributes, namely the *wairua*, the *hau*, the *mahara*, the *hinegaro*, and the *mauri*, and last but by no means least the hereditary *atua*, who is known as the *kumonga kai*.

The *wairua* is the astral body which has a life of its own independent of and apart from the earthly tenement. It is that which survives of the man after he has left this world and has entered the *reinga* or shades. I am by no means sure that the *wairua* itself has the power to return either to the *Whei-ao* or to the *Ao-marama*, for I cannot remember an instance in which the return of the *wairua* from the shades to this earth is recorded. Indeed in the legend of Tawhaki already quoted it is expressly said that he could not possibly have returned to this earth had he passed the gates of night and entered *Ameto*. But if the *wairua* cannot return to the earth it is clear that the *awe* or shade of the *wairua* can do so, for my readers have only to consult that very amusing book "Old New Zealand" to learn how a *tohunga* called back the spirit of a young chief to speak to his wife and family.

Of all the spiritual attributes of man the most difficult to comprehend is that known as the *hau*; difficult because of the many abstract ideas conveyed to us by the way in which the word is used. For instance, we are told that the *hau* is conferred upon the child by its elder relatives when they perform the ceremony of *tohi*, hence if there has been no *tohi* there can be no *hau*, and therefore it would seem that the *tohi* develops or perhaps creates the intellectual spark. If a Maori were to comment on any European child who had not been to school he would say that he or she had no *hau*. It is a perfectly logical conclusion so far as the Maori is concerned to say that the *tohi* produces the *hau*; because according to their own traditions the first man was merely clay until life and intellect was conferred upon him by the breath of the god, and the *tohi* is but a repetition of the ceremony performed by Tu, and therefore the Maori is justified in assuming that the child is mere clay until the *tohi* has invested him with the divine spark. Of a silent man or one wanting in energy it would be said that the man had no *hau* and from this we may infer that *hau* is also force of character. The Maori is not like a European, he does not readily credit a silent man with the virtues and good qualities which he never possessed.

*Te hau o te riri* is another expression used by the Maoris and it means the breath of battle; but in this case I think the word *hau* does not refer so much to the intellectual spark as to the wind.

So also if a man received a present and passed it on to some third person, then there is no impropriety in such an act; but if a return present be made by this third party then it must be passed on to the original grantor or it is a *hau ngaro*. All of these matters are however merely introductory to the real, or at any rate, most important of the many meanings of this word. I gather that in the matter of witchcraft the *hau* is the actual essence of the man's life; hence if a lock of hair be obtained from his head in order to bewitch him it will contain his *hau* and in such cases it is called an *ohonga*. This is however but a vulgar form of bewitchment, for an artist in the black art can take the *hau* of a man's voice while he is speaking to him and then by the aid of ceremonies and *karakias* appropriate to the occasion, can cause the death of the bewitched one. Such a man can also take the *manea* or *hau* of a man's footprints, a method of destruction much used by the Ngati-Rakai of Akuaku who were the terror of the neighbouring tribes, so that strangers who had occasion to pass the *pa* of that people walked within the wash of the surf so as to leave no footprints.

The *mahara* is the power of thought, the reasoning faculty, and as such is a purely intellectual attribute, which though not born with the body yet developes with it, but nevertheless has an existence apart from that of the body.

The *hinengaro* is the mind or instinct and according to the Maori has an existence independent of the thought or reason, but I have never yet found a Maori who could explain the metaphysical aspects of the two qualities or show where they were antagonistic.

The *mauri* is the vital spark, and when a child has been baptised or to speak more correctly has passed the ceremony of the *tohi*, his *mauri* is sent for safe keeping to Rehua, in the eight heaven, but nonetheless if anything should startle man or woman it is said to be an *oho mauri*, an expression equivalent to our saying that one's heart has jumped into one's mouth.

The Maoris have singular ideas on the subjects of life and death, ideas which in many instances are derived from their earnest belief in the dual origin of man; that is, his god-like descent on the one hand from heaven and earth, by virtue of the breath of Tu, and the other lines of descent from the same source already mentioned, and on the other from Tiki the clay. A *tohunga* placed me in possession of their ancient view on this subject in the following words:—"The old conditions of man was such that he lived, died, and lived again. That is he was born into the world and grew old, but he returned again to childhood and became once more like a baby in arms. Then again he grew old and again renewed his youth but on this occasion he did not return to natural childhood but became an imbecile. On the fourth occasion the man it is said may renew his youth, but in this stage of existence he is

a madman devouring his fish raw and eating the flowers of the forest trees for his food. The fifth stage of old age might be known by the fact that the man appears scarcely to belong to this world. He has it is true the body and appearance of a man but he is unable to speak and can but stare in a frightened manner at those whom he may meet. In the sixth and last stage of old age the man is no longer a human being, but has become a spirit, a *patu-paiarehe*, and that is his end.

That in old times a *tohunga* had the power to bring back the spirit of a dead or dying man from the gates of night, no reasonable Maori of modern days will doubt. For each one of those ills to which flesh is heir there was a *karakia*, which in the mouth of a competent man would hold back the spirit from the dread presence of Meru. I have the whole matter set forth in writing by a man who is thoroughly conversant with the subject, but unfortunately he has dealt with it in a manner highly metaphysical, so that in many instances it is difficult to discover his real meaning. His remarks are, however, delightfully quaint and simple.

As for natural deaths, which my friend calls *Te hemo o Aitu*, he says: "Do not delay the ceremony of the '*Whakanoho manawa*' (The ceremony used by Tu to give life to the clay) beyond the first day after death or the man will not recover, but if the *Manawa-tina* be implanted in him he will recover," and he adds, "When death is struggling against the sacred rite of *Whakaora* it will be well to use the *karakia* called *Titikura*." As to injuries by fire he remarks "That when a man has been burnt he may be healed by the *karakia* called *Whai*, unless indeed he has been quite consumed in which case nothing can be done, because he has been eaten up by the fire of Mahuika. The remarks made under this head will probably be considered superfluous, but my friend has evidently considered it necessary to be very exact in his instructions lest the ignorant European should mistake his meaning or be misled by his explanation.

The Maoris hold that the sea has a mysterious power of preservation, or perhaps it may be that it is the *taniwha* of the sea who have this power, for on this point the Maoris are not explicit, but in either case we have instances of the power in Maori tradition. We are told that Taranga threw her immature child Maui-potiki into the sea and that he was subsequently washed hither and thither by the waves, apparently deriving great vigour from the process, for certain it is that he grew into a very famous man-god. In much later times we hear that Iwi-pupu, the mother of Kahu-ngunu, took her newly born son, Uenuku-titi, to the sea in order to wash him, and that he was there washed out of her arms by the waves and presumably drowned. Very long after this mishap, another child was born to the same woman, and was also taken to the water. While washing the infant, another

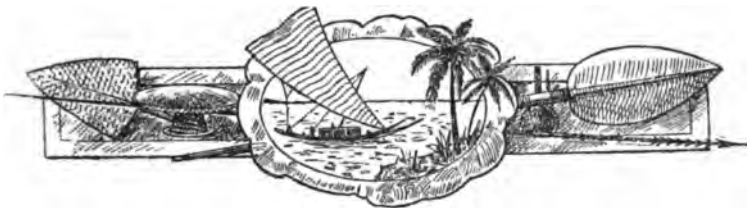


child was heard crying on the strand, but the woman fearing that it was an evil spirit returned to the *kainga* and related the fact to Iwi-pupu who at once sent her people back to find the child. When the infant was brought to her, she unhesitatingly declared it to be her lost son Uenuku-titi, who, it would seem had been reared by the sea *taniwha*.

These are but two of many tales which might be related of the mysterious power of the sea recorded in the Maori tradition.

I will now speak of the *kumonga kai* to which I have already referred as being one of the spiritual attributes of man. The *ariki* of a Maori tribe is the senior male descendant of the elder branch of the tribe, that is, he is a descendant of the elder son of the elder son of each generation from the time of the original ancestor down to the present day. As such, he was of old regarded almost as a god, inasmuch as he represented all that there was of *māna* and sacredness of his tribe. That he should have been regarded in this light is not astonishing, for the Maoris believed he was something more than human, in that he was the shrine of an hereditary *Atua*, the guardian spirit of the tribe, and could therefore at any time communicate with the tribal gods. The mysterious *māna* of primogeniture is more fully recognised by the Polynesian than by any other people, and when we consider that to this feeling of veneration we must add the presence of the *kumonga kai*, we may be able to form some idea of the sacredness with which an *ariki* was clothed in the mind of all true Maoris. Such a man was not only *tapu* in person but he made everything he touched so dangerously sacred as to be a source of terror to the tribe. To smoke his pipe, or drink from any vessel he had touched, was death speedy and certain at the hands of the gods, who avenge breaches of the *tapu*. These terrors were very real, yet proud was the tribe who could boast that their *ariki* was a sacred man whose blood like that of Te Haramiti was so sacred that it might not be spilt even by his enemies.

In this chapter I have given a mere outline of the Maori religion as an introduction to another chapter which will treat of the superstitions of the same people, and it may well be that my readers will find that the two subjects so overlap that they might have been treated as one. On this point I leave each man to decide for himself.



## SOME WHANGANUI HISTORICAL NOTES.

BY S. PERCY SMITH.

IN 1895, our energetic member, Mr. Elsdon Best, made a journey up the Whanganui River, and took the opportunity of explaining to the natives the object of our Society, and succeeded in interesting them in it. One old man, Te Korenga (or Kerehoma) Tu-whawhakia thought so well of our work that he wrote two volumes of matter relating to the history, etc., of his tribe, which volumes have been lying amongst the Society's records for some years past. One of the most interesting things he wrote was the story of Whaki-tapui, which was printed in Volume V. of the JOURNAL. Such of the matter as is of general interest is now published, together with a few other notes, but a large part of the old man's writings consist of short songs, that have not any particular interest except to his own people, and these have not been included. But I have included a few which have a wider interest, though, without help from the old men of the tribe, I fear the translations cannot be considered satisfactory. Like all Maori poetry they are full of allusion to their own history, many of which are only known to themselves. He also wrote a long story about Tu-tae-poroporo, the famous *taniwha* of Whanganui, but as another edition of this was printed in J.P.S., Volume XIII. p. 89, it has not been reproduced here. Tu-whawhakia died a few years since.

As to the tribes that occupy the valley of the Whanganui river, they claim to be descended, principally, from some members of the crew of the "Aotea" canoe that arrived in New Zealand about the period of the fleet of six canoes, *i.e.*, about the year 1350. But it is certain that the crew of the "Kura-haupo" canoe also contributed to the population; and the strong probability is, that the *tangata-whenua*, or original inhabitants—*te iwi o Toi*—formed the basis of the present tribes. One of the principal tribes is called Nga-Paerangi,

and it is believed, that Paerangi, from whom the people take their name, was one of the *tangata-whenua*. He flourished about 21-23 generations ago, or about the time of the *heke*, (or migration) to New Zealand, and many families of rank trace their descent from him. At the same time, some natives say, that Paerangi came to New Zealand with the *heke*, and more than one line show him to be a descendant of Whiro, whose ancestors are shown quite correctly on the Maori lines according to Tahitian and Rarotongan genealogies.

Mr. Best has a note to this effect: "Though all the Whanganui people say that Kupe on his arrival here, found only the *tiwaiwaka*, *tieke* and *kokako* birds, with no people, yet when questioned closely the old men admit the existence of *tangata-whenua* in the valley of Whanganui. These were the descendants of Paerangi-o-te-moungaroa whose ancestor came from Hawaiki five generations before the arrival of Captain Turi in the 'Aotea' canoe. He was brought here by his *atua*; he had no canoe. There have been three men of the name of Paerangi, one of whom came in the 'Aotea.'" Now this statement as to Paerangi having been brought here by his god, means nothing more than that the old *tangata-whenua* traditions having become overlaid and obliterated by those of the more forceful *heke*; and some origin for Paerangi being necessary, the marvellous has been invoked, and his arrival accredited to the gods. If we may believe the earliest legends extant relating to these parts, there was a numerous people dwelling here in the time of Turi's children and grandchildren. Tu-whawhakia, in his version of Tutae-poroporo, mentions a very numerous people named Ngu-taha, who lived at Aro-pawa Island and the Sounds, north end of the Middle Island. Ao-kehu the slayer of Tutae-poroporo was a grandson of Turi; and Nga-Paerangi are mentioned also as a numerous people living in the Whanganui valley as far up as Operiki (near Corinthe) and extending to Whangaehu, at the same period. Mr. Best informs me (after having made inquiries in the Urewere country) that he comes to the conclusion that Paerangi came here with Paoa, about five generations before the *heke*. Col. Gudgeon says, the Whanganui ancestor is identical with Paoa's companion, and that there were two of that name—Paerangi—one coming in the "Aotea" canoe, the other the ancestor of Ngati-Hau of upper Whanganui, about whose *tangata-whenua* origin there can be little doubt.

Ngati-Hau is another tribal name of Whanganui, and indeed, is sometimes used for the whole of the tribes of that river. This name is derived from Hau-pipi, who was one of the immigrants by the

"Aotea" canoe in 1350. He was the ancestor who is said to have given names to the principal places on the coast between Patea and Wellington, as embodied in an old song composed by Te Rangitakoru, as an *oriori* or lullaby to his daughter, as follows:—

E hine aku! kei te kimi au,  
 Ki to kunenga mai i Hawaiki  
 I te whakaringaringa, i te whakawaewae  
 I te whakakanohitanga.  
 Ka manu, E Hine! te waka i a Ruatea<sup>1</sup>  
 Ko "Kura-haupo,"  
 Ka iri mai taua i runga i a "Aotea,"  
 Te waka i a Turi,  
 Ka u mai taua te ngutu Whenua-kura<sup>2</sup>  
 Huaina iho te whare, ko Rangitawhi<sup>3</sup>  
 Tiria mai te kumara, ruia mai te karaka,<sup>4</sup>  
 Ki te tai-ao nei  
 Karia iho te pou ko te puna tama-wahine,  
 Ka waiho i nga tuahine,  
 I a Nonoko-uri, i a Nonoko-tea<sup>5</sup>  
 Ko te here i runga ko te korohunga  
 Kapua mai e Hau ko te one ki te ringa  
 Ko te tokotoko o Tu-roa  
 Ka whiti i te awa ka nui ia ko Whanganui,<sup>6</sup>  
 Tiehua te wai ko Whanga-ehu  
 Ka hinga te rakau, ko Turakina,  
 Tikeitia te waewae, ko Rangitikei  
 Ka tatutatu, E Hine! ko Manawa-tu  
 Ka rorohio nga taringa, ko Hokio,  
 Waiho Te Awa-iti hei ingoa mona, ko O-Hau.<sup>7</sup>  
 Takina te tokotoko, ko O-taki  
 Ka mehamaha, E Hine! ko Waimeha,  
 Ka ngahae nga pi, ko Wai-kanae,<sup>8</sup>  
 Ka tangi ko te mapu, E Hine E!  
 Ka tae koe ki a Wai-raka<sup>9</sup>  
 Mata-poutia,—poua ki runga, poua ki raro  
 Ka rarau, E Hine!  
 Ka rarapa nga kanohi, ko Wai-rarapa  
 Te rarapatanga o to tupuna, E Hine!  
 Ka moiki te ao, ko Te Pae-a-Whaitiri<sup>10</sup>  
 Kumea kia warea Kai-tangata,  
 Ki waho ki te moana,  
 Hanga te paepae poua iho,  
 Te pou whakamaro te rangi, ko Meremere,<sup>11</sup>  
 Waiho te whanau, ko te puna o tona waka  
 Ko Te Houmea ko te Te Awhema,  
 Kati, ka whakamutu, E Hine!

## TRANSLATION.

O little maid! I am searching,  
 Thy origin in far Hawaiki  
 Where thou wer't shaped, thy hands, thy feet,  
 And given unto thee a face.  
 Then floated hither, O child, the canoe of Ruatea!<sup>1</sup>

The far-famed "Kura-haupo"  
 And we (our ancestors)\* came also in the "Aotea,"  
 The famous canoe of Turi,  
 That landed at the mouth of Whenua-kura<sup>2</sup>  
 Where the house was (built and) named Rangi-tawhi,<sup>3</sup>  
 There was sown the *kumara* and the *karaka*<sup>4</sup> seed,  
 In this land of light first seen,  
 And pillar set up to the female offspring  
 Left in the charge of (or dedicated to) the sisters  
 Nonoko-uri and Nonoko-tea  
 Bound at top with woven belt.  
 Then Hau taking soil of the land in one hand,  
 Together with the staff of Tu-roa  
 (Went forth on his journey, giving names)  
 First he crossed the river, and from its size called it Whanga-nui,<sup>5</sup>  
 Then next he dipped up water and called it Whanga-shu,  
 Again, he felled a tree to cross and named it Turakina,  
 Beyond, with long stride, he reached and named Rangi-tikei  
 The next with doubts as to his powers of crossing he called Manawa-tu  
 Then a whistling wind in his ears gave rise to Hokio,  
 And the ancient Awa-iti, he named after himself, O-Hau,<sup>7</sup>  
 Speech-making to his followers, took place at O-taki,  
 The next, disappearing in the sand, was Wai-maha  
 Now with glistening, wide open eyes, he crossed Wai-kanae<sup>8</sup>  
 And with deep sighs, O Lady!  
 Thou wilt see the famed rock of Wai-raka<sup>9</sup>  
 (Kupe's daughter) turned into stone by enchantment  
 Now with shining eyes the lake, Wai-rarapa is seen—  
 The shining eyes of thy ancestor, O Lady!  
 The uprising cloud, with the constellation, Pae-o-Whaitiri<sup>10</sup>  
 Who dragged forth (her husband) Kai-tangata  
 Out to the open sea,  
 Then made the beam, and driving in  
 The strengthening pillar of heaven, Meremero,<sup>11</sup>  
 Leaving the offspring, as an anchor for his canoe  
 Te Houmea and Te Awhema  
 Enough! it is ended, O Lady!

## NOTES.

- No. 1. Ruatea, Captain of "Kura-haupo." 2. Whenua-kura river, a little South of Patoka, where the "Aotea" landed. 3. Rangi-tawhi, Turi's house. 4. The *kumara* and the *karaka*, both said to have been brought over in "Aotea." 5. The names of two stars. 6. Whanga-nui, great bay. The native tradition is that the sea formerly extended over what is now the town of Whanganui in the times of Ao-kehu, circa 1400. The nature of the country seems to support this, and hence the name Great Bay seems appropriate. 7. Te Awa-iti, this shows—as does other evidence—that there were names of these places before the time of Hau. 8. *Kanae*, the glinting of the sunlight on the ripples. 9. Wai-raka, a rock on the shore a few miles south of Pae-kakariki, representing one of Kupe's daughters whom he turned into stone at that place. 10. Te Pae-o-Whaitiri, name of a constellation. Whaitiri and Kai-tangata were ancestors who dwelt in Fiji circa A.D. 700, and the rest of the story has reference to the legends connected with them. 11. Is the name of a star.

The song contains a play on the names of the rivers Hau crossed on his journey in search for his daughter.

Like many rivers Whanganui has its poetical, or honorific names:

Te Awa-nui-a-Rua, the great river of Rua  
Te Wai-nui-a-Tarawera, the great waters of Tarawera  
Te Koura-puta-roa, the crayfish's deep chasm.

Rua and Tarawera are ancestor's names, whilst the last refers to the facilities offered by the river for retreat to the fastnesses on its banks in case of invasion. Some of these *pas* of refuge were Te Arero-o-te-uru, Ope-riki, and Puke-ika near Ranana. Many an interesting legend is connected with this beautiful river; a few only have as yet been published.

Tu-whawhakia may now be left to tell his story:—

#### KO RUAMANO.

Ko tenei tangata, ko Ruamano, he taniwha. To ratou ariki i taua takiwa ko Puhi-kai-ariki, nana i karangaranga nga taniwha, ka tere ko Te Ninihi, ko Te Wiwi, ko Te Wawa, ka tere ko Ruamano, ka pae ki uta. E hara i te mea i heke noa mai a Ruamano ki uta nei; kaore. Engari he mea ata whakapae marire; tena me titiro ki te waiata a Te Ao-tarewa; pau katoa nga korero katoa o nehe ki roto ki taua waiata. I te mea kaore he tamariki a taua kuia nei, ka puta tona whakaaro kia mahia he rakau hei tamaiti māna; he mea hanga ki te whakapakoko rakau, ka oti, ka whakakakahuria nga kakahu ki taua tamaiti rakau nei, ka hoatu nga pohoi-toroa ki ona taringa, katahi ka hikitia e taua kuia nei tana tamaiti rakau ki runga ki a ia, na ka waiata ia i tona oriori. Koia tenei taua waiata:

Taku tamaiti e!  
I puta mai ra koe i te toi ki Hawaiki,  
Kai to uranga, kai to ekenga  
Hutia e Maui,  
Ka maroke te whenua ki uta,  
Ka tupu te rakau hei tamaiti māku,  
Tikina e Tangaroa, matai ki roto o Rua-ki-pouri,  
He uri ano koe no to tupuna, no Puhi-kai-ariki  
I tere te Ninihi, i tere te Wiwi, i tere te Wawa,  
I pae mai ai a Ruamano ki uta  
Koia tana nei, whakapeka ake nga tohunga  
Naku i tango mai hei oriori mo taku tamaiti  
Whakaesea mai te tu-whenua  
Ka tu mai Tongariro, he maunga atua,  
Ruia e Nga-toro-i-rangi koia te koaro,  
Hoki mai whakamuri ko te komae  
Takahia e te waewae Te Papa-a-Tari-nuku,  
I tu mai to whare ki Tutae-nui  
To tanga-ika ko Tauakira  
Tuarua o rongo Papako,

To heketanga na ko Paritea  
 To huanui na ko Tahuhu-tahi  
 To taumata na ko Te Rua-whakahoro,  
 Kia anganui koe ki te Rewa-tapu,  
 Ko te hirinakitanga o to tupuna—  
 O Rangi-whakumu, he ariki taua E Tama E !

E Tama ! E tangi nei ki te kai mahau,  
 Kaore he kai hei whangainga maku i a koe,  
 Ko to kuia, ko ahau, E Tama !  
 Ko Te Rahiri, nana i kai te anga o te marama,  
 Ko te wai-tokihirangi  
 Kai te whakarongo au E Tama !  
 Ki te korero a nga whenua,  
 I heke mai ano i a Tamatea  
 Kai uiuia koe i Te Mania, i te Hora-a-Moehau,  
 Uruhia tomokia i te Rupe-o-Huriwaka,  
 Ko te whare tena i heke mai ai te Pokai akatea,  
 I rawe ai ki ahau ko te Tokoaru no Pae-kawa  
 Kihei au E Tama ! i rongo tinana—  
 He taringa puta-kore, he taringa muhu-kai,—  
 Kotahi te mea i mau mai ki ahau,  
 Kai to hiahia, kai to koronga kai a Tane-mata,  
 Taumahatia te aruhe poipoi,  
 Ka mama koe e hihiri,  
 Ka mama koe e mahara,  
 Ka mama whenei,  
 Ka mama tau-whare-kiokio  
 Ka mama te huhu  
 Ka mama te repo,  
 I tu ai te muka  
 He wahine hoki koe i mau ai ki reira  
 Ta te tane hanga ko to toki whakamoemoetia-a-  
 Ka moe i te ahiahi-i-, titau e, e,-  
 Na Tara-hongi, na Tara-honga-a-  
 Na Tara-kapea, te mata o to toki  
 Pokapokaia Hawaiki, whakaturia Kawarau, E Tama !

#### NGA MAHI A TU-WHAKATURI.

(Me ona uri).

Na ! Ka noho nei a Tu-whakaturi i roto i tona pa i Aro-manga.  
 Ka tae ki teteahi takiwa ka puta te taua, e haere mai ana ki te kai māna,  
 ki te riri. Ka haere mai nei taua ope-taua ki te kai tangata māna i  
 Whanganui nei. Ka tae mai ki konei, ka eke ki runga ake o te pa, ka  
 takoto te matua a te taua i reira. Kaore te pa i te kite atu, engari kei  
 te tupato te pa ki te taua, kei puta noa mai ka mate ratou i te taua ;  
 engari kua tae mai te rongo o taua taua nei ki a ratou. Takoto mai ra  
 te taua i runga i te puke, ka ahiahi, ka pouri, ka whakapiri ki te pa.  
 Ka tino pouri rawa ka tomokia a roto i te pa. Ko te tangata-whenua  
 kua huia kia kotahi te whare hei nohoanga mo ratou katoa, ko te ingoa

o te whare e noho ra ratou ko "Takatu-o-Rehua." Ko te nuinga o te pa kua whakarerea atu ki te taua; ko te tatau o te whare ka waiho noa iho kia tuhera ana, kia kitea atu te tangata i te tatau o te whare e tu mai ana, kua werohia atu ki te huata, kua tu, kua mate, kua riro mai ki roto ki te whare. Kaore hoki e kitea atu i te pouri o roto o te whare. Ko taua whare hoki, he mea kaha katoa nga rakau o nga pakitara me nga tuaroa me te tuanui.

Ka kite te taua e kore rawa e taea taua whare, katahi ka keria i nga pou o taua whare; huri noa, huri noa, tetahi taha, tetahi taha, o taua whare. Ko nga tangata ia o roto he moe te mahi, ko nga kai-taupua anake e ara ana i te taha ki te tatau. Ko nga tangata o roto o taua whare, hoko whitu tuturu, ara 140 ki ta te Pakeha tatau. Heoi, ka mahi nei nga mano tini ra ki te keria i te whare ra; kia taea e ratou ki runga nga pou ka huri atu e ratou ki te pari.

Na, ka marama iti, ka mohio a Tu-whakaturi kua tata te taea te whare, ka mea ake ki tona iwi, "Maranga! Purutia nga pou o te whare, me te tupato ano ki a koutou rakau-patu; kei kuare koutou!" Ka mea atu ano ki tona iwi, "Mehemea ki te maranga nga pou o te whare, kia kaha ki te huri atu i te whare ki runga ki tera taha; waiho ma ratou e huri te whare ki te pari, kia raruraru ai ratou ki te whare, kia kore ai he ringa ki nga rakau-patu." Heoi; ka taea te whare nei te keria, katahi ka hapainga ki runga. Pohehe te taua ko ratou anake kei te hapai, kaore hoki te tangata-whenua; kaore ia, ko ratou katoa tera e hapai ra i te whare ki runga. Ka rewa ki runga katahi ka tura-kina atu e te tangata-whenua ki runga ki te taua—warea ana te taua ki te huri i te whare ki te pari, katahi ka hapainga te patu a te tangata-whenua ra; kua haere ake hoki kua marama, ka mate. Pohehe etehi o te taua ra ki te papa o te taiaha me te pou-whenua me era atu rakau patu tangata, ko ta ratou whare e amo ra ki te pari tera e papa ra; ara, kaore ia, ko etehi ano o ratou e patua ana e te tangata o te pa. Ka hurihia te whare ki te pari, taka rawa ake ki te pari, kua marama te hapai o te patu. Tahuri rawa ake ki a ratou rakau, me pehea? Kua ngau nui tonu te patu a te tangata-whenua ki te taua. Ko muri o te taua, kua whati noa atu—ka pohehe ki te harurutanga o te whare ki te pari ko mua o ratou kua mate—kaore hoki e ata kitea ana i te ata po, i te kohu hoki.

Na! ka patua nei nga mano ra tae atu ki runga ki te hiwi; tae atu ki te wahi tika, ka patu tonu; tae atu ki raro ki te awa, ka patu tonu; piki ake ki runga ka patu tonu. Ka tae ki Kai-iwi te patunga, katahi ka hoki mai ki muri ki te whakamene i Te-Ika-a-Tu ma ratou, mo te noho ano i roto i to ratou pa; ka noho, me te koa me te hari o te ngakau ki to ratou orange. Na! ka aranga te ingoa o tenei parekura ko "Whata-raparapa." Te take i tohia ai tenei ingoa, no te whatanga i nga tupapaku, ka ahu ko nga raparapa o nga waewae ki runga, koia te take o tenei ingoa.



Tu-whakaturi                      Heoi: Ka noho nei a Tu-whakaturi, ka tupu tana  
 Tu-tamou                      tamaiti a Tu-tamou; ka moe i a Te Wai-mona, ka  
 Hihimua                      puta ko Hihimua. Ka mate atu a Tu-whakaturi—i  
 Rangī-huru-manu              mate noa iho hoki ia, he koroheke ano nana—kaore a  
    Tu-tamou i pakanga ki konei, engari ki waho. Ka  
    whakatupuria e Tu-tamou me tana wahine ta raua  
 tamaiti tane, i a Hihimua. Tera atu ano ra etehi o a raua tamariki,  
 engari ka korero ake au ki to mua.

Ka tupu nei a Hihimua, a, ka rahi; ka moe atu i tana wahine,  
 puta tonu ake ki waho ko Rangī-huru-manu.

Ka noho nei tana kaumatua i roto i tona pa i Aromanga me  
 tana whanau katoa—tane, wahine, tamariki,—ka tae ana ki  
 teteahi takiwa, ka haere atu ki te titiro i teteahi o ana pa i Pou-tama.  
 I reira ano hoki etehi o ana tamariki, mokopuna, e noho ana.  
 Ko te matara atu o tera pa i Aromanga, e toru-te-kau ranei nga *tini*,  
 iti mai ranei. Heoi, te hokinga atu o nga oranga o te taua i patua ra  
 e Tu-whakaturi, kore tonu ake i hoki mai, tera te whakatupu atu ra, a,  
 ka tae ki teteahi wa ka noho a Hihimua i Pou-tama. Ka mahia nga  
 kumara o Pou-tama, o Otūre, ka oti, ka toko a Rangī-huru-manu ki uta  
 o Whanganui, ara, ki Tieke ma, ki Utapu ma, ki era o ona kainga. Ka  
 tae ki te ngahuru ka whakaaro mai ia kua hauhake nga kumara o  
 Kanihinīhi o Otūre, o Poutama, katahi ka hoe mai, ka tae mai ki raro  
 iho o Tau-tara-nui ka kite iho te taua i a ia e hoe ana; ka kite ake hoki  
 ia i te taua ra. Ka oha ake, ka oha iho te taua, me te ui iho ano,  
 kowai tenei e hoe nei. Ka mea ake ia, “Ko au! Ko Huru-manu!”  
 Ka mea iho te taua, “Ina te peke o te kaumatua nei te iri nei  
 na!” Mohio ake ia, kua mate tona papa, a Hihimua. Ka mea ake ia,  
 “Na wai te ope?” Ka mea iho tera, “Nāku, na Te Rai-ka-whiua!”  
 Ka mea iho ano, “E noho! I muri nei tete Hihimua ake mou!” Ka  
 mea ake ia, “Haere! Ka mau ano to whanaunga ki to ringa ka haere,  
 Haere! Mou tai ata, moku tai ahiahi.”

Na! Ka noho a Rangī-huru-manu, ka hauhake i ana kumara ki roto  
 i te rua i Otūre. Ka oti, ka toko ano ia ki uta o Whanganui, ara, ki  
 Tieke, ki Utapu, ki te tutu taua māna hei ngaki i te mate o tona papa.  
 Ko teteahi hoki tera o ana iwi, i Tieke; mene katoa mai i a ia nga hapu  
 katoa o reira. Na, ka hoe mai a Rangī-huru-manu me tona iwi, me  
 Ngati-Atua-roa. Ka tae mai ki konei; ka hui katoa a Nga-Paerangi ki  
 konei; i te taenga mai o taua iwi, katahi ka haere ki te ngaki i te mate  
 o Hihimua—ka whai ano i te kupu i kiia atu ra ki a Te Rai-ka-whiua,  
 “Haere! mou tai ata, moku tai ahiahi.”

Na, ka haere atu nei te taua a Whanganui nei ka tae ki Wai-totara;  
 rokohanga atu, ki tonu te pa o te tangata-whenua, ko te ingoa o te pa ko  
 Potiki-a-Rehua. Katahi ka karapotia e te taua te whare nui nei, a  
 Toka-anuheā, tae atu ki nga whare ririki. Ka tika ko Rangī-huru-

manu ki te whare i noho ai a Te Rai-ka-whiua. Ka huaki te ata, katahi ka patua te pa ra e te taua, ka mate. I te ata, ka marama, ka hurahia te whare o Te Rai-ka-whiua e Huru-manu; ka ui mai a Te Rai-ka-whiua ki a Huru-manu, "Ko wai tenei?" Ka mea atu ia, "Ko au! I ki ake ra koe ki au 'E noho, i muri nei tete Hihimua mou.' Ka ki atu ra au, 'Hoatu! mou tai ata, moku tai ahiahi.'" Ka mea mai a Te Rai-ka-whiua "Haere mai e Koro! Kaore ana, he awatea!" Heoi, ka patua, ka mate, ka ea te mate o Hihimua.

Hoki mai ana te taua, mutu ake te pakanga, kore ake nei tenei mate i ara mai, takoto tonu atu, he takoto nona. Te ingoa o tenei parekura a Huru-manu, ko "Whata-piropiro"; ko te take i tohia ai tenei parekura, no te whakairinga i nga piro katoa ki runga ki te whata.

#### RUAMANO.

(Translation of the Preceding.)

This man, Ruamano, was a *taniwha*, and their lord at that time was Puhi-kai-ariki, who had power to assemble the *taniwhas*. At his call came forth Te Ninihi, Te Wiwi, Te Wawa, and Ruamano, who drifted ashore. It is not the case that Ruamano came ashore of his own will, rather was he forced (by the power of *karakia*); see the following song composed by Te Ao-tarewa, in which all ancient knowledge is included. Because that old lady had no child of her own she concluded to make one of wood, it was made in the form of a wooden image, and when finished was clothed in garments with a tuft of albatross feathers in its ear, and then she nursed it in her arms, and sang to it her *oriori* or lullaby. This is that song:—

My little child  
 Thou camest from the peak<sup>1</sup> at Hawaiki,  
 On thy landing, on thy coming ashore,  
 (To the land) that was hauled up from the depths by Maui,<sup>2</sup>  
 And became the dry land on shore,  
 And trees grew to form a child for me,  
 'Twas Tangaroa that sought in depths of Rua-ki-pouri<sup>3</sup>  
 Thou art a descendant of thy ancestor the famed Puhi-kai-ariki<sup>4</sup>  
 That caused Te Ninihi, Te Wiwi, and Te Wawa  
 To arise and float from their lairs,  
 When Ruamano was forced ashore,  
 Such was his fate, by the powers of powerful *tohungas*,  
 And now have I taken it (this story) as a lullaby for my child,  
 Forth from the depths appeared the main land  
 And Tongariro stood in his place, a mountain of the gods,<sup>5</sup>  
 Where Nga-toro-i-rangi scattered the seed of the *koaro*;<sup>6</sup>  
 Then turned his love to those left behind,<sup>7</sup>  
 And Papa-a-Tarinuku (? the earth) was trodden on,  
 At Tutae-nui, there stood thy house.  
 Thy                                was Taua-kira hill<sup>8</sup>  
 Twice was thy fame (heard of) at Papako,

Thy descent was at Pari-tea  
 Thy road was at Tahuhu-tahi  
 The brow where thou rested was Te Rua-Whakahoro,  
 Where thou turned thy face to Te Rewa-tapu<sup>9</sup>  
 The reclining place of thy ancestor—  
 Of Rangi-whakumu ; we are of high born rank, O Child !<sup>10</sup>

O little one ! that criest for some food,  
 There is no food for me to feed thee with,  
 For me, thy mother, O little one !  
 It was Te Rahiri, who ate the shell of the moon,  
 (Called) Te Wai-tokihi-rangi,  
 Often have I heard, O little one !  
 The story told in many lands,  
 That we came hither with Tamatea<sup>11</sup>  
 Lest thou be questioned at Te Mania, at Te Hora-a-Moeheu,<sup>12</sup>  
 Enter straight the house named the Rupe-o-Huriwaka<sup>13</sup>  
 The house from which descended the Pokai-akatea  
 And whence I gained the Tokoaru from Pae-kawa  
 I did not, O little one ! distinctly hear the whole,  
 For my ear has no orifice, a deaf ear,  
 One thing alone did I grasp,  
 Thy strong desire, thy ardent wish towards Tane-mata.  
 Offer up the sacrificial fern-root,  
 Utter the inciting invocation,  
 Utter the invocation of memory  
 Utter the invocation  
 Utter that known as "tau-whare-kiokio"  
 Utter the *huki* (swamp)  
 Utter the *repo* (swamp)  
 Wherein grows the flax  
 For thou art a woman who was there caught,  
 Man's work is the axe.....

By Tara-hongi, by Tara-honga—a—  
 By Tara-kapea, the edge of thy axe,  
 That burst open Hawaiki, that set up Kawarau—O Lady !

## NOTES.

No. 1. "the *toi* at Hawaiki," *toi* is peak, summit ; but other references in old songs seem to show it to mean also, the "severance" of the people from their old home and associations. It would also mean, that the child descended from the high chiefs of Hawaiki. 2. Refers to Maui's hauling up of the North Island, by fishing—a well known legend, common throughout Polynesia. 3. Refers to the god Tangaroa's search in the nether world—Rua-ki-pouri, for knowledge, a tradition of which there are only fragments left. 4. Puhi-kai-ariki, a god of the *tanaiwha* tribe, also name of the ancestor from whom the Nga-Puhi tribe take their name. 5. Tongariro mountain was until quite recent years very sacred. 6. The *koaro* fish is said to descend from Tongariro by a subterranean stream, into lake Roto-a-Ira, where they may be seen at any time ; Nga-toro-i-rangi, the high priest of "Te Arawa" canoe, is said to have placed them there. 7. Refers to Nga-toro-i-rangi calling to his sisters in far Hawaiki for sacred fire, with which he ignited the volcano of Tongariro. 8. Taua-kira, a mountain some 40 miles up the

Whanganui River. 9. Rewa-tapu is possibly the very sacred spot near Waiongana, Taranaki. 10. The last 7 lines appear to apply to some migration. 11. Tamatea, an ancestor and captain of "Taki-tumu," 12 and 13. Appear to be names of *Whare-maire* or houses of learning such as formerly existed—much of the rest of the song is some invocation that requires the old men to translate.

#### THE DOINGS OF TU-WAKATURI AND HIS DESCENDANTS.

Behold! Tu-whakaturi dwelt in his *pa* at Aro-manga (near Kau-ara-paoa),\* and on one occasion a *taua*, or war-party appeared, who came to fight and obtain food. That *taua* came to obtain human flesh at Whanganui. When they arrived here above the *pa*, they formed their company there. The people of the *pa* did not see them, though they were on the alert, lest they be surprised and killed; for the news of this *taua* had already reached them. The *taua* remained concealed on the hill until evening, and it was dark, and then they approached the *pa*. When it was quite dark they entered the *pa*. The people of the place all gathered into one large house, named "Takatu-o-Rehua," whilst the greater part of the *pa* was abandoned to the enemy. The door of the house was left open so that it might be seen if anyone approached, when he would be speared with a *huata* (long spear), and on being killed he could be dragged into the house. Nothing could be seen of the inside of the house on account of the darkness. The house had been built very strongly, with heavy planks on the sides, ends, and roof.

When the *taua* saw that they could not take the house in ordinary manner, they commenced to undermine the posts, on both sides of the house. The occupation of the people inside was sleep—all but the sentries at the sides of the door. The numbers inside were 70—i.e., 140, according to the *pakeha's* counting. The numberless people of the *taua* continued their work, with the intention, so soon as the posts were loosened, to throw the whole house over the cliff.

Directly a little light was seen where the *taua* was excavating, Tu-whakaturi knew that the object would be accomplished, so he said to his people, "Arise, take hold of the post of the house, and be careful not to forget your weapons; be on your guard!" He continued, "If the posts come up, use your utmost strength to throw

\*Kau-ara-paoa, a tributary of the Whanganui on the right bank 7 miles above Upoko-ngaro opposite Kuamoā. Hiku-wera is an old fighting *pa* one mile up this the stream. At the mouth of the stream, left bank, is the famous Hamama-te-rangi *pa*, the high *maioro*, or ramparts, of which are still standing, some 16 feet high, outside of which is a ditch about 12 feet wide. Ngati-Hine, Ngati-Hinerua, and Ngati-rongo-mai-tawhiri are the people here. The modern name of this *pa* was Matai-kai. Major Kepa's carved *aukati* post, 30 feet high, still stands at this *pa*. E.B., 1895. (*Aukati* the "pale" boundary).

the house over to that side; leave it to them to heave it over towards the cliff, so that they may be fully engaged with the house and have no hands to use their weapons." And now the work of digging was accomplished, and the lifting of the house commenced. The *taua* were deceived, thinking that they alone were lifting the house; not so, all, including the people within were helping. When the house was quite clear and above, it was forced over on top of the *taua*—which all the time had been striving to throw it over the cliff, and thus allowed the people of the place to use their weapons; it was getting lighter by this time, and enabled the people to fall on the *taua*. Some of the *taua*, hearing the blows of the *taiahas*, *pou-whenuas*, and other weapons, thought it was the house that cracked as they bore it towards the cliff, but it was not so, it was some of their own people being killed by the people of the *pa*. The house went over the cliff, and by that time it was quite light enough to strike home. When the *taua* turned to secure their weapons, what could they do? by that time the slaughter was in full swing. The rear part of the *taua* had already fled directly they heard the crash of the house over the cliff, thinking it was their advance party that had been killed—for they could not see clearly on account of the darkness, and it was foggy also.

And now the many of the *taua* were followed up, right up to the ridge, and on to the level ground beyond, down to the stream, up the ascent on the other side, the killing continued. It was not until the chase had extended as far as Kai-iwi that the slaughter ended, and the victors turned back to collect the *Ika-a-Tu*—the fish of Tu, (the slain), and take them back to the *pa*, with joy and gladness at their escape from death. Now, the name given of this battle was "Whata-raparapa," because the dead were suspended from a *whata*, or stage, with the soles of their feet (*raparapa*) upwards.

And now Tu-whakaturi dwelt at his *pa* of Aro-manga, and there

Tu-whakaturi	his son Tu-tamou was born. The latter married
	Te-Wai-mona, and their son was Hihi-mua. So
Tu-tamou	Tu-whakaturi died—of old age. Tu-tamou did no
	fighting near his home, but in other districts.
Hihi-mua	And he and his wife brought up their son Hihi-mua—
	there were others, but I shall only speak of this one.
Rangi-huru-manu	

Hihi-mua grew up to manhood and married, and had a son born named Rangi-huru-manu, who also grew up to manhood and became aged.

The old man dwelt in his *pa* at Aro-manga together with his relatives—men, women and children—until on one occasion he went to visit another of his *pas* at Pou-tama. There were living some of

his children and grandchildren. Pou-tama is about  $\frac{3}{4}$ ths of a mile from Aro-manga. Now, those who escaped from the battle fought by Tu-whakaturi, never attempted to return and retaliate for their losses, but contented themselves with "growing men" for revenge when they were strong enough; this was up to the time when Rangi-huru-manu paid his visit to Pou-tama. After the *kumara* crop at Pou-tama and Oturē (opposite Kau-ara-paoa) had been set, Rangi-huru-manu went up the Whanganui river to Tieke, Utapu, and other settlements of his in that neighbourhood. When summer came, he concluded that the *kumaras* would be ripe at Kanihinihi, Oturē and Pou-tama, so he started on his way back. When he reached a little below Tau-tara-nui, he was seen by a *taua*, and they were seen by him; the parties saluted, and the *taua* called down from above to ask who it was that was paddling along. He replied, "It is I! Huru-manu!" The *taua* then said, "Behold the fore-quarter of the old man hanging there!" He knew at once that his father, Hihi-mua, had been killed. Rangi-huru-manu then asked, "Whose war-party is this?" The other called down, "Mine! Te Rai-ka-whiua!" adding, "Remain (goodbye), hereafter make another Hihi-mua for yourself.\* Then said Rangi-huru-manu, "Go! and take in thy hand thy relative. Go! yours is the morning tide, mine the evening tide!" (*i.e.* your opportunity is now, mine will come yet).

So Rangi-huru-manu remained to gather in his crop of *kumara* into the storehouses at Oturē, after this he "poled"† inland up the Whanganui River to Tieke and Utapu, to raise a *taua* to obtain revenge

\* There is a play on the name Hihi-mua here, which I am at a loss to translate.

† *Toko*, to pole a canoe, a common expression, used because poling is much more effective than paddling against the strong current of the river. Along the banks wherever the rock is seen—and in the upper parts this is usually the case—the holes made by the *tokos* or poles are everywhere visible, and the same holes have been used generation after generation. The Whanganui people are probably the most accomplished canoe-men in the country; and thereby hangs a tale. When Tamatea, said to be captain of the "Takitumu" canoe (*circa* 1850) visited Whanganui, he took a crew of the local men up the river and on overland to Lake Taupo. Here a discussion arose as to which was the most difficult river for canoe navigation, the Whanganui or the Waikato. The Whanganui men naturally supported the claims of their own river. In the end the Taupo people dared the others to descend the rapids of the Waikato after it leaves lake Taupo. A canoe was consequently launched and the Whanganui crew, with Tamatea at the steering paddle, started down the river. A Taupo man accompanied them as far as a little islet just above the Huka rapid and falls, where he jumped ashore telling the others to proceed; they did so, and were soon flying down the deep, straight channel just above the falls, not knowing what was before them. The canoe flew along like an arrow from a bow, and then the 25 feet perpendicular fall was reached, over which the mighty Waikato descends in a mass of beautiful foam—hence the name, Huka = foam—Tamatea and his crew saw too late what awaited

for the death of his father. The people of Tieke and those parts were all his own people. So the *taua* paddled down the river under Rangi-huru-manu, which included also the Ngati-Atua-roa sub-tribe. When they arrived here—at Kai-whaiki—they were joined by all the Nga-Paerangi tribe, and proceeded on their way to avenge the death of Hihi-mua—they were bent upon carrying out the words that had been said to Te Rai-ka-whiua, thus, "Go! return, yours is the morning tide, mine the evening tide."

The *taua* of Whanganui proceeded overland to Wai-totara (about 20 miles along the coast north of the former river, and where the Nga-Rauru people live) and on their arrival found all the people gathered into their *pa* named Potiki-a-Rehua. The *pa* was now besieged, the great house, Toka-anuhe, and many other smaller ones were surrounded (in the night). Rangi-huru-manu went straight to the house where Te Rai-ka-whiua was dwelling. As day dawned, the attack commenced, and the *pa* taken. When it was quite light the house of Te Rai-ka-whiua was opened by Rangi-huru-manu. The former asked, "Who is that?" The latter replied, "Tis I! You (formerly) said to me, 'Farewell; hereafter make another Hihi-mua for yourself,' and I replied, 'Go! yours is the morning, mine the evening tide!'" Te Rai-ka-whiua then said, "Welcome O Sir! it is daylight." (*i.e.* There was nothing underhand in Rangi-huru-manu's attack; it was in accordance with his words on the previous occasion, and the speaker further implied that his present predicament was justly his due). Enough; he was killed, and thus was avenged the death of Hihi-mua.

The *taua* now returned to their homes, and the fighting ceased; this defeat was never avenged, (the account) lies as it was left. This battle of Huru-manu's was named "Whata-piropiro," and the reason why it was so called was because the entrails of the killed were hung on a stage (*whata*.)

#### PATU-PAI-AREHE.

(Translation.)

I will explain how it is this *atua* (god, but better translated here, as affliction) kills the Maori people. In the summer, in February, when the *karaka* berries are ripe, the kernals are cooked in the

them. The speed the canoe was travelling at almost shot her out of the water as she reached the top of the falls. With a cry of horror from the crew, the canoe descended perpendicularly down the fall into the deep pool below, and, say the Taupo people, neither Tamatea, his crew, nor the canoe, were ever seen again—notwithstanding their ability as canoeemen, Waikato was too much for them. There are several places on the Whanganui river which bear names connected with Tamatea. See some observations about this same Tamatea. J.P.S. Vol. XIV. p. 81.

native oven for food, and very good food it is. After cooking the berries are placed in baskets, whilst the embers (charcoal) of the fire are taken into the houses. When guests are received the charcoal is ignited for warmth, which induces the guests to sleep, and the door of the house is closed. Whilst asleep the people do not perceive the arrival of this god, Patu-pai-arehe; even if there are 30 or 40 or more people, they may all be stricken at the same time. Should, however, any man see this god he calls out "A Patu-pai-arehe!" and then all the people within the house are dragged outside, and are soused with cold water. This will save them all, because that *atua* is one who will listen when he is propitiated. It is not the case that the god is ever seen; no! it is by his works that he is known. The head aches, and the body trembles, whilst the eyes cannot see.

I myself (Tu-whawhakia) was affected by this *atua* at Ngati-Ruanui in 1881. There were 30 of us who were caught by the god in two houses, and we were saved by the people of the place, who soused us with water, and thus we recovered, but only after a week of illness. The houses we were in were built of planks, in the form of the Maori *whare-puni*, varnished inside. There was a great deal of charcoal burnt in the houses the first night we were there, and we believed that this god, the Patu-pai-arehe, dwelt in the varnish. (Obviously, our friend was asphyxiated by the fumes of charcoal. The same name is given to a mythical race, who are white in colour, usually called fairies).

#### THE GOD MARU.

This god is both good and bad. I will speak of its goodness. If the food-crop of any man fails, and he repeats his *karakias* to Maru, it will be saved, however bad the crops may be. Also, if a man infringes his *tapu* and is about to die in consequence, if he says his *tataku* (or invocation) to Maru, he will live. If he neglects to do so, he dies; even if he invokes other gods, such as Kahu-kura (the rainbow god) &c. But in case Maru does not listen at first, a native dog is caught, his throat cut and cooked in the oven. The head is then given to the *tohunga* (priest) who takes it to the *tuahu* (altar), and there the teeth are exposed so as to be seen by Maru who laughs at the image, and the *karakias* are thus offered by man to propitiate him so that he may show love to the sick person. This is the good that I know of Maru, but he has other good points too.

I will now speak of his evil. He is *he atua tangi kai* (a god always crying for food). If his share is omitted at meals, he becomes very evil, even killing men because of their omissions.



Only by *karakia* can a man be saved in such a case. If a large eel is killed the head must be given to Maru to appease him. But it is the same with all fish caught either in the sea or fresh water, their heads must be given to Maru.

His many good points are shown if food is set aside for him, if property is given him, if fish is offered, if with him is left the ruling of the cultivations, if the ruling of new houses is under his direction; if man neglects him, he becomes evil.

Numerous cultivations have been ruined through neglecting him. Pehi-Turoa\* had a *kumara* farm that was eaten up by the *pukeko* birds, the *awheto* caterpillar, and by numerous other vermin. Hence the old man bemoaned his cultivations, and bewailed them in the following manner:—

1. E ki ana au E 'Keko!  
He tama iana koe na Punga i runga ra-e-e-i  
I patua iara ki te Wai-ranga-tui  
He toto iana koe no Tawhaki e, i, i,
2. Ngaro noa atu koe, e te kai maku,  
E tangi ki te kuru ki Kakau-a-rangi  
Ki taku toki hei whakahoki mai,  
Te hiakai, e, e, i  
Ka tae kau te rongo ki a Manga-tai,  
Tenei au kei te mahi kai e, e, i
3. Kotahi au i mate ai  
Ko taku whare tane ka tupu kau  
Ko te waha pa mai kei Okahu,  
He whakamenenga ki Horo-manga ra, e, e, i, i  
Ka tu ai au ki runga ra,  
Ka waiho ai koutou  
Hei hapai mo taku marae, e takoto nei, e, e, i, i  
Hoatu hoki au, i pakia nga pae-manu ki te Ihupuku  
Ki a Tatara e noho mai ra, e, e, i, i.
1. I am saying O 'Keko!'<sup>1</sup>  
Thou art the offspring of Punga above<sup>2</sup>  
Who was killed at Wai-ranga-tui,  
Thou art of the blood of Tawhaki,<sup>3</sup>
2. Thou art completely lost, O the food for me!  
Only by crushing blows with the Kakau-a-rangi<sup>4</sup>  
With my axe, will the food return,  
Alas the hunger!  
The report will reach Manga-tai<sup>5</sup>  
That I am engaged in (fresh) cultivation.

\* A very well known chief of high rank, of Whanganui, who died not many years ago. See note at the end of the paper.

3. The one thing that afflicts me,  
 Is my guest-house that stands desolate,  
 A voice was heard at Okahu,  
 (Calling) the assemblage at Horo-manga,  
 Whilst I stand here alone  
 Leaving it to you all,  
 To support my meeting-place down there,  
 My ill-luck strikes the bird-rests at Ihupuku,  
 Where dwells (my rival) Tatara<sup>4</sup>

## NOTES.

1. 'Keko, short for *pukeko*, a bird. 2. Vermin were supposed to be the offspring of Punga. 3. The god Tawhaki was supposed to have coloured the red topknot of the *pukeko* with his blood. 4. Name of the constellation Orion (said to be an axe) which the composer proposes to use in his new cultivation. 5 and 6. His rivals in cultivation.

The reason of this lament of his was, his trouble lest the news of his destroyed cultivations should reach the chiefs named in the song, that is, Mangatai and Tatara, who were very great cultivators, as was Pehi-Turoa. If the latter heard that those two chiefs had very large cultivations, he would increase his own to exceed theirs. Hence was he so desolate, and in those days the news of a great cultivation spread far and wide, just like news of an invading army. Thus shame fell on his eyes.

At last the old man concluded to flee to his settlements in the wilds for fear guests should arrive, and he would die of shame at having nothing to give them to eat. He also composed another song in reference to his feelings:—

Ma te tira puta mai e ui,  
 Kei whea Rau-kawa e ngaro e, e, i, i,  
 Kei te hunahuna, kei te whakangaro  
 Kei te whare-matapihi o Rehua—  
 Ki Rangi-huna, kia ngaro ai, e, e, i, i.

When the company of guests arrive,  
 (They will ask) Where is Rau-kawa<sup>1</sup> gone,  
 He is hiding, he is concealing himself,  
 In the windowed house of Rehua,<sup>2</sup>  
 At Rangi-huna, is he hiding.

## NOTES.

1. Probably a second name for Pehi Turoa. 2. Rehua, a star that rises at the time the *kumara* crops are housed and therefore at that time man is free to devote himself to war—to avenge any injury his tribe may have suffered.

The reason of this affliction was such as I have mentioned above. If the direction of the work were given to the god Maru, the cultivation would be preserved. But on account of the unbelief of  
 I I

the heart, the fruits were destroyed by the god Maru and his god-friends Kahu-kura and others. Because he—Maru—is chief of all gods.\*

In the following year things were changed, and Pehi-Turoa's crops were very abundant, and he was very pleased, because he had turned for assistance to the god Maru. Thus it may be seen, sometimes Maru is good, sometimes evil.

A similar case occurred to a man of Ngati-Ruanui, who had to lament his *kumara* cultivations eaten by the vermin—the *awheto*, the *moe-one*, the *moka*, the *kowhitiwhiti* and others—through the work of Maru, so there was nothing but stalks without leaves left. So the old man lamented his loss in the following manner:—

Tuku ra, e te wai-kohu o te whitu  
 He whaitakinga atu naku ki waho ra,  
 Te matatakinga, i roto te tau-mutu,  
 Te karapatanga atu ki te puke-i-ahua  
 Turakina te wai-tao ka hinga ki Rurutu;  
 Turakina te wai-manu, ka hinga ki Wai-manu-katea  
 E tia ia nei, ko te one i tahia  
 Ka rongo ano au,  
 Ko Moana-uriuri  
 Te mara a Rehua, i kai-taua ai a Maru,  
 I kainga tauatia ai a Muru  
 Tikina atu ra ki te aitanga a Hine-makinokino  
 Ki rokohanga iho, ko Mohio te rangi,  
 Ka hinga te kauwaha, ka hinga te moe-one,  
 Ka hinga te awheto,  
 I whakaraupatitia ki waenga  
 Karia iho te rua, ko Ariki-wareware,  
 Te pou o roto, Te Rangi-whakakapua,  
 He ai te kopani ko Haruru-mai-roto  
 He ai te whakaata, ko Te Rangi-paekura  
 Tana papa-ahu, ko Papa-tahia  
 Kimihia ki Whatitiri, ko Mitihanga-te-kore,  
 Nana taku kai ka utoki (or kaupae) iho  
 I tu ano au te tahanga i a Rongo  
 Ki titiro iho au e tupu auau ake ana,  
 Ki whawhatia iho te hou a Kahu-kura,  
 Hei o moku ka kimi ai au  
 I te whatu i te one, ka rewa ko te iho,  
 Riariaakina nga whakauru ora,  
 Ko Ri-rangi, ko Te Rangi-tamaru,  
 Ko Te Rangi-hou-kura, ko Te Rangi-pae-kura,  
 Nga waka tena o te Kahui-rongo,  
 I tere mai i Hawaiki  
 Ngaro noa atu koe,  
 Ma oku tuakanae pupuru mai  
 I roto te tapuae, e, i

\* Whilst Maru was a very powerful god on the West Coast, it cannot be allowed that he was the "chief of all gods"—nor, if it had been put to him, would the author have placed him before Tu, Rongo, Tangaroa etc.

Come come, O ye mists of the seventh month,  
 Whilst I go forth to contemplate—  
 To behold the work of the season of drought,  
 As I look askance at the moulded hillocks,<sup>1</sup>  
 Overthrown as by volleys of spears, as when Rurutu fell—  
 Cast down by swarms of insects, as at Wai--manu-katea  
 'Tis as if the earth were swept bare as sand.

I have heard it said,  
 Te Moana-uriuri was the cultivation of Rehua  
 That was destroyed as by war, by Maru,  
 Who brought the crawling offspring of Hine-makinokino  
 And found there Mohio-te-rangi,  
 Then fell the *Kau-waha*,<sup>2</sup> fell the *moe-one*<sup>3</sup>  
 Destroyed was the *awheto*,<sup>4</sup>  
 And laid in serried rows in the midst  
 There was dug the pit named Ariki-wareware,  
 With its inside pillar called Rangi-whakakapua,  
 And the covering panel, Haruru-mai-roto.  
 The reflected light was Te Rangi-pae-kura  
 They were gathered and burned in ovens.

Seek and ask of Whatitiri at Mitihanga-te-kore,  
 Who destroyed my crop in heaps,  
 I stood by the side of (believed in) Rongo  
 That I might see my crop, as living plants  
 And delving find Te Hou-o-Kahukura<sup>5</sup> (the *kumara*)  
 For sustenance was what I sought  
 In cultivating the soil ; but useless germs remain.

Arise the life-giving canoes  
 Ri-rangi, Rangi-tamaru  
 Te Rangi-hou-kura, Te Rangi-pae-kura  
 For those were the canoes of Te Kahui-Rongo  
 That hither came from Hawaiki  
 But now are all lost  
 Let my deceased elders hold  
 By their sacred life-giving footsteps.

## NOTES.

1. The *kumara* is planted in little hillocks. 2. A large caterpillar. 3. A grub.
4. The large green caterpillar which becomes afterwards the vegetable caterpillar.
5. Name, emblematical for the *kumara*, which is said by some tribes to have been brought here by Kahu-kura. N.B.—Hare Hongi has helped me with the meanings of some of the lines in this very ancient song, but I fear I have missed the meaning some times.

When his relatives and elders heard this song they were affected, and gave him some *kumaras* for food, and seed for next year. Numbers of people have been afflicted in the same way, but I cannot give all their laments.

Maru was the principal god of the Maoris, from our distant ancestors down to ourselves, even to the time when his works were shut out by Christianity.

There are some proverbs (*whakatauki*) relating to the *toa-taua*, or warrior, and the *toa-ngaki-kai*, or cultivator. For the first, "*E hara te toa taua, he toa pahekeheke*. The brave in war, are but transitory braves. But *Te toa ngaki kai, he toa mou roa*, the brave in cultivating endure for ever.

#### HE WHAKAMOMORI—(SUICIDE).

When Te Uru-manasao, daughter of Pehi-Turoa died, her father was very desolate. He said, "*Engari a Huru-tara kei te rekareka tona ngakau, ka ora tana tamaiti a Te Kapua. Tena ko au, kei te pouri ki taku tamaiti*." "Huru-tara has a happy heart for his son Te Kapua lives. As for me I am desolate on account of my daughter." When Te Kapua heard of these words he was much troubled at them, for he thought it implied that he would be killed by Pehi. He came to the conclusion it would be better to kill himself. He went into his house to hang himself, but first he dressed himself in all his finery, put plumes of *huia* feathers and *rau-kura* in his hair, stuck his greenstone *mere* in his belt, anointed himself with oil scented with *mokimoki* and *Ti-kumu*, adorned himself with *aute* bark, and all the signs of chieftainship. The whole house was full of sweet scents. But none of his people knew of his death. He had two reasons for his suicide, the words spoken by Pehi, and the death of his wife.

Now when Huru-tara died his spirit departed for the Nga-Puhi country in the north, to Te Au-pouri, *i.e.*, to Te Rerenga-wairua, the Spirit's Leap at the North Cape. The people of those parts saw his spirit passing, saw him ascend the hill at Mori-a-nuku, where he sat down to sing his farewell to his relatives and home, which was heard by the people of that country and retained in their memories. This is his song :—

To ra koia ko te ra  
 He awa rerehu atu ki te rua,  
 Homai kia reia te rerenga ki Te Tawa-mutu,  
 Kia tutaki ake i te wairua e, no te uru,  
 Kia tuku pototia nga rongo kino i a au  
 Tenei te waua nei he peha kei roa te tau,  
 Ka hemo i mua ra i aku rangi  
 E manahau ana nei  
 Ora ana ra te whetu nui o te rangi  
 Kurua e te kanohi kei tae au,  
 Kei titiro i te kohu whakairi  
 Na runga ana mai i a Koromaki  
 Nana nei taku aro i waere  
 Te tuaki atu i te puni o te waka e maha,  
 Ki te utauta ka hara mai ka pakaru  
 Ma wai ra au e karawhiu  
 Ma Te Tuatini rawa, i te hau kuru  
 Ki te hau kaha  
 Ko te ngutu ki te whakahoki e.

## THE REWHAREWHA.

(The above name is given to an epidemic of a most disastrous nature which afflicted most parts of the North Island at the close of the eighteenth century. It is believed to have occurred about 1790, and the Nga-Puhi traditions say it took place very shortly after the loss of Rongo-tute's ship in Palliser Bay, when the crew were massacred and eaten. The following is the Whanganui account of that great affliction).

## KAU-ARA-PAOA PA, HURA-AERO.

Now behold! The people dwelt in peace in the *pa* at Kau-ara-paoa (about 14 miles up the Whanganui river from the present town) until, at a certain time there came news of a large war-party, which were descending the river from its sources to attack them. There were some 800 warriors in this *pa*, not counting the old men, for in those days the people were very numerous, and the Maori people had not commenced to decrease. The war-party came on down the river on a raid to the South, and their canoes covered the surface of the water with their numbers, for the up river people were very numerous. It was just at this time the scourge called the Rewharewha attacked our people, it was a very serious calamity and vast numbers of people died of it. People were attacked one day and did not live over the night, though sometimes two days and nights passed before death claimed its victim. It was not a few only that were seized, but ten, twenty, or thirty were taken at the same time, so that it became impossible for the living to properly bewail the dead, owing to the numbers who died. Day after day, there was no breathing time allowed to the living on account of the numerous deaths. Now, a great fear fell upon the people of Kau-ara-paoa on account of this dreadful malady, and through the news of the approaching war-party descending the river. So an exodus took place, and the people fled to the mountains, to places where they could look down on the river and watch the coming war-party. In abandoning the *pa* many of those who were too ill to be removed, were left behind—such was the fear lest the war-party should find the people in the *pa*, for as they fled, the canoes of the invaders appeared.

As the fleet of the canoes reached Kau-ara-paoa, the men turned aside and entered the *pa*, and there found many dead bodies, but the greater number had been buried. When the war-party saw all this, they uncovered some of the dead to eat. After this they departed on their way to make war against the Ngati-Apa tribe (living at Whangashu, Rangi-tikei, &c.) and also with the Ngati-Kahungunu

tribe. Shortly after the departure of the war-party, there arrived the Nga-Paerangi, Nga-Poutama, Ngati-Tumango and Ngati-Pamoana tribes, indeed all those included in the name Nga-Paerangi, who were following the war-party in order if possible to save one of their branches—Ngati-Rongo-mai-tawhiri—least they should be killed by the war-party; in which case a fight would have taken place at once. But it so happened that the war-party met none but the dead in the *pa*, so that, when the above tribes saw where the dead had been disinterred, they determined on revenge, and as a first step assembled all the scattered people of Kau-ara-paoa *pa* to decide on a course of action. It was resolved to follow up the war-party, and they sent on in advance a man of the war-party who was related also to the combined tribes (how he was left behind is not stated). It was arranged by this man, that the others were to follow after whilst he went on to Awa-rua, where the war-party was, and there the avengers were to conceal themselves, and await a signal. If the war-party had divided its force, the man was to ascend a sandhill and thence signal the others in the night. If the whole party had gone south he would wave a fire stick in that direction; if part remained, he would wave it to the north, in which case the avengers were to rush the *pa*.

After this had been arranged with Nga-Paerangi the man departed, and eventually reached the war-party, whilst the avengers paddled down the river, gathering in the other people of Nga-Paerangi who had been dispersed by the war-party as they passed, so that they finally numbered about 2000 fighting men. On arrival at Awa-rua, Nga-Paerangi concealed themselves and awaited the pre-arranged signal. As night fell, the signal was seen, and one fire-stick was thrown to the south, the other to the north, indicating that the war-party had divided. Nga-Paerangi at once closed on the *pa* of the war-party, and awaited the break of day, when the assault took place. As the war-party arose from their sleep, they found themselves being killed by the avenging party, which took the *pa*, killed great numbers, only a few escaping, who fled after the other division, which had gone south. But they were overtaken between Whanga-ehu and Turakina, when the fleetest of the pursuers called out, "Here are we close behind you!" and the killing went on, some of the pursued called out, "Whose warriors are these?" The reply was, "They are Nga-Paerangi!" Then the pursued knew that the consequences of their defilement of the dead at Kau-ara-paoa was about to fall on them.

This battle was named "Wai-puna," and it was the payment for "Hura-aero," that is, for the desecration of the dead at Kau-ara-paoa. After the battle, Nga-Paerangi returned to the *pa* at Kau-ara-paoa

where every one of the people collected, no one remaining in their other homes for fear of the war-party, who might return to seek revenge for their losses at Wai-puna. Here they decided to remain till the war-party had passed on its way to their homes on the upper river. On their arrival at the *pa*, there was not a soul to be seen anywhere, the land was desolate—*Tangi kau te hau ki roto o Whanganui*—The wind alone blew in Whanganui.

And now the war-party of invaders returned, and started to "pole" up the river, at the same time having much fear in their hearts of the Kau-ara-paoa *pa*, within which they knew all the Whanganui tribes had gathered. Hence was their fear, lest they be attacked and prevented from passing up to their homes. So they came on until close to the *pa*, when they sent in a messenger to ask the chiefs of the *pa* if they would be allowed to pass. The reply was, "You may pass if you behave properly, and do not go ashore to any *pa* or village, but continue right on up the river." The messenger replied, "Yes! we agree to your terms." And so the war-party passed on their way up the river.

After one night had passed, Nga-Paerangi followed up the war-party, and after the arrival of the latter at Hikurangi, the advance part of the pursuit returned from Ope-riki and reported that the others had passed Hikurangi. And now the expedition returned to their homes, and all the villages of lower Whanganui were again occupied, as well as the *pa* of Ope-riki.

[Ope-riki is an extremely picturesque old *pa*, built on top of a cliff overhanging the river on the east side just three-quarters of a mile above Koroniti (or Corinth). It is covered with fine *kowhai* trees, and is defended on the north side by the deep cañon of the Ope-riki stream. Mr. Elsdon Best says, "The earthworks remain in good preservation and are still some 12 feet in height. The *pa* is 113 paces square, and must have been an almost impregnable stronghold in former days. Tradition states that once only did an enemy enter Ope-riki, and that party never came out again. One cold, dark and wet night a surprise party of the enemy entered the *pa*, and finding some of the fires alight, stopped to warm themselves. A woman hearing a slight noise and whispering going on, gave the alarm to the garrison who speedily dispatched the intruders.—From Komene Papanui 1895."

Mr. Best adds also, "A *taua* of Waikato, 800 strong attacked Ope-riki, the *pa* of the Ngati-Pa-moana tribe, many years ago. They came down the river in canoes and invested the *pa*. The siege lasted many months, but Ngati-Pa-moana had plenty of food in the *pa*. Seeing that they made no progress in the seige, the enemy constructed a huge *rangī*, i.e., a framework of supplejacks closely wattled so as to



be impervious to spears. Into this cage-like affair entered 40 men who lifted it and bodily carried it up to the fortifications of the *pa* against which they placed it, and then commenced to undermine the *maioro*, or embankments, by working with *ko*, or wooden spades, into the bank, beneath the shelter of the *rangi*. The besieged, however, procured long poles and placed them in a slanting position against the pallisades of the *pa* so that they projected out and over the *rangi*. After the poles were secured in place, the besiegers climbed out on them, and cast down heavy stones and logs on to the *rangi*, displacing and breaking the upper part or roof. They were then able to kill many of those within it by means of long spears. The discomfited enemy retired, and took up a position on the sloping ground above the *pa*. Ngati-Pa-moana now lined their defences and the towers of the *pa* and with excited yells, recited the following *ngeri*, or war song :—

Tē rongo mai koia koe ?  
Ko te waro hunanga kai tenei,  
Ko te waro hunanga tangata tenei,  
Ko nga tuatara o Kawakawa.  
Kei ngenge kau ou turi  
I te hapainga i te kakau o te hoe  
A, kai riro atu te toka i Matai  
E tu ake nei te whakawehi o te riri.

Wilt thou not then understand ?  
This is the chasm in which all food is lost—  
The chasm in which men disappear,  
(By the) *tuataras* of Kawakawa.  
Let not thy knees be fatigued  
In using the handle of the paddle,  
When you are able to take away the rock at Matai,  
That in the river stands,  
Then will be felt the dread of war.

Te Awe-o-te-kauri of Koroniti says Ope-riki *pa* was attacked—1st, by Tuhara ; 2nd, by Marama-taupae ; 3rd, by Waikato under Te Tahua, Te Rangi-whakarurua and Pehi, but was never taken.]

Tu-whawhakia continues: Now, the people dwelt in peace at their *pa* of Kau-ara-paoa for a whole year, when news reached them that a war-party was forming to avenge the losses at Wai-puna, and the death of Te Rangi-whakateka at that battle. Hence were his people assembling to come down the river. It was subsequently learnt that all the upper Whanganui people were coming also.

So the fleet of canoes came on ; the Whanganui river was covered with canoes so thickly, that the eye could not see the water beyond, the river was dark with men. When the Kau-ara-paoa people heard of this they all went up and assembled at Ope-riki ; there was not a

single warrior left in lower Whanganui, all went to guard Ope-riki. It was not many days before the word came that the enemy was approaching, and shortly after the fleet appeared, besides others who came overland. They came on without looking (or considering death), without fear, their throats lusting for the flesh of their enemies, and the desire of battle. They came straight on to capture the *pa*. The chief of the *pa* gave the command, "When they arrive catch the bodies." (*Ka pa ano kia hopu ki te tinana.*) As soon as the attack was delivered, the defenders of the *pa* arose as one man, and it was not long before the enemy was beaten off, and a large number killed, some with the weapons, others by being driven over the cliffs. The survivors of the attacking party fled—they were allowed to depart without being followed.

And the name of this battle was Ope-riki. Thus there were two victories gained in payment of "Hura-aero" (the desecration of the dead bodies). The war ended here, for the enemy never came back, even down to this day.

#### KOHURU-PO, THE DEATH OF TAKARANGI.

At one time when the Ngati-Apa tribe occupied the Kohuru-po *pa* at Whangaehu, a large party of Ngati-Rongo-mai-tawhiri, Nga-Paerangi and other *hapus* of Whanganui related to them, went thither to attack the first named people. They assaulted the *pa* and in the fight, Te Ata-ura of Ngati-Apa killed Takarangi of Whanganui, and in consequence of the death of this chief, Nga-Paerangi and the other *hapus* retreated, being alarmed at the death of their leader. It was Ngati-Rongo-mai-tawhiri, who originated this war, and it was the same *hapu* that fled first. One part of the expedition (apparently) did not join in the fighting, but went "to warm themselves at the fire" on account of the cold for it was winter time. This was the reason of the flight, and how it was that Takarangi's body was left lying there. Turangapito got on to the pallisades of the *pa* and sang his song, a very short one, thus:—

Kiheī koutou i haere mai ki te riri,  
 I haere mai koutou ki te patiti ahi  
 Hei whakahoki riri, ka turitakutia i!  
 Ngati-Rongo-mai-tawhiri e!  
 Whai-rorua i te riri e,  
 Whakarongo mai ra,  
 Tenei te hanga kino kei a au anake,  
 Hua noa i a wai, he mea purotu koe,  
 No maua nei hoki tahi hoki ra  
 Nana ra i waiwaha,  
 He waka pakaru kino ki te akau raia ra, i

The cause of Turanga-pito's song was his sorrow at the death of Takarangi-atua, whose daughter was Rora-Awheuru, who married Mete-Kingi, and their children were Hoani Mete-Kingi, Takarangi Mete-Kingi and others.

Now when Takarangi's wife Nuku heard of the death of her husband she composed a lament for him as follows :—

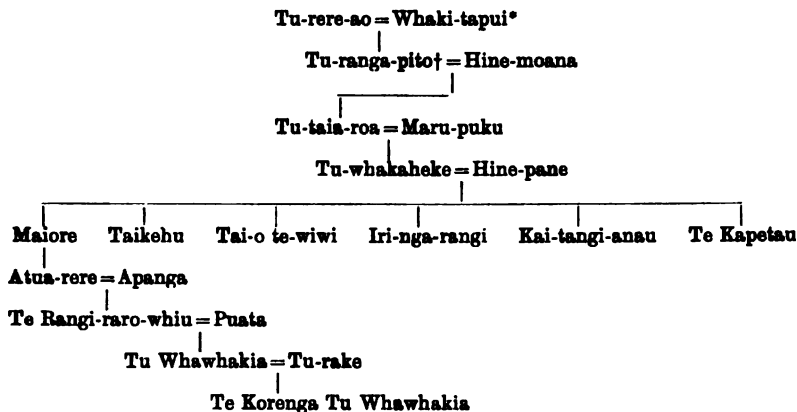
1. E karanga kau ana, E Whare !  
 E tahuri mai e karanga kau ana, E Whetu !  
 E tahuri mai, kowai to ritenga  
 I tangi ai to papa, e tata te au kawa  
 Te tuku ki Mangaio  
 Nana i whakato-a te riri ki Paparua
2. E karanga kau ana, E Whare !  
 E tahuri mai, E karanga kau ana, E Whetu !  
 E tahuri mai na, ki mai na  
 Me manū-kawhaki,  
 Tera to nuinga kei nga titahatanga  
 Ki Puke-totara ra,  
 E karangatia ai Tawhiri-parae i
3. Taku kai nanenane kei Turakina  
 E haere ana, ko ingoa kimihia  
 E noho noa mai ira,  
 Te nekeneke mai te ta o taku tapi  
 Me whakahei ake hei a Turanga-pito  
 Ka rangona e te tini, ka rangona e te mano.  
 Ka rongo mai Hongi-hika  
 Ka rongo mai Te Wherowhero,  
 E taka i te koki ki Hani-paka raia a i

Here ends Nuku's song ; and the death of Takarangi was never avenged by Ngati-Rongo-mai-tawhiri who originated this warfare in which he was killed. In vain did Nuku sing ; her song was not considered by those *hāpus*. Some of the people of the *pa* were killed, but none equalled Takarangi in rank.

The author, Tu-wkawhakia, then writes that he fears " the canoe will be over laden " (the JOURNAL OF THE POLYNESIAN SOCIETY will not be able to contain all he has written), but will write more later.

## TAIKEHU.

Taikehu, Tau-kai-tu-roa and Tama-tuna were all my ancestors, the second being my mother's ancestor, thus :—



Hence it will be seen that Taikehu was a descendant of Tu-rere-ao. Taikehu and Tai-o-te-wiwi, together with their sister Iri-nga-rangi dwelt at their home at Te Uaneke, below Opiri (a *pa* just above the junction of Upoko-ngaro with the Whanganui), and at that time the news came of a party of strangers from Ngati-Kahungunu having arrived at Taumaha-ute (the old *pa* just above Shakespeare cliff, opposite the town of Whanganui). It was Karihi who invited them to come there, and the names of those stranger chiefs were Te Ruaki and Te Wehenga. Te Iri-nga-rangi, hearing of these strangers, arranged with her brothers to visit Kanihi and ask him to allow the strangers to visit Te Uaneke *pa*. So Taikehu and Tai-o-te-wiwi pulled down the river to Taumaha-ute, and on arrival said to Karihi, "We came to fetch the old men so that our sister may see them." Karihi asked, "When will you send them back?" "To-morrow," said they; and so Karihi consented on the condition that they should not be retained long, as it was not he alone who had invited them, but all the chiefs of the *pa*. Karihi said to his visitors, "You two had better go along with these two old men and return to-morrow," to which they assented. Taikehu and his brother with the two strangers entered the canoe, and then the latter bid farewell saying, "*E noho! me tatari ake e koutou, e po, e ao. Kei te Awa-a-Taikehu; kei te kaininga*

\*An interesting and romantic story relating to Whaki-tapui and her immediate descendants will be found in J.P.S., Vol. V., p. 155.

†This Tu-ranga-pito must not be confounded with the man of the same name who composed the song, *ante*.

*o tino-tangata*."—Remain here; await a night and a day (we are) at the River-of-Taikahu,\* the home of the brave (or very-man, warrior, etc.) That was their *whakatauki*, or "saying," because they felt in their hearts considerable apprehension from what they had seen. When those on shore heard the news later they felt that the *whakatauki* was appropriate.

As the canoe passed up the river, the strangers asked, "Where is the home of you two, with reference to yonder hill?" The reply was, "There! beyond the hill." They "poled" on until they reached Wai-pakura, where Taikahu said, "There! behold-that hill; below it is the home of our sister and ourselves." The hill referred to was Opiu. When they reached the landing place, the old woman (Te Iri-nga-rangi) welcomed them with the usual *pohiri*, and then the strangers were conducted to the village.

When night came the strangers were killed. The people at Tau-maha-ute waited one night, two nights, and then they knew that the strangers had been killed, and the prophetic words of the *whakatauki* of the old men, had come true. But these deaths were never avenged.

#### NOTES.

From the cannibal lady mentioned in this story—Te Iri-nga-rangi—are descended the Ngati-Iringa-rangi *hapu* of Whanganui.

Pehi-Turoa, referred to *ante*, was a very great chief of the Whanganui tribes, whose aristocratic (according to Maori ideas) lines of descent lie before me. He claims as ancestors, Turi, commander of the "Aotea" canoe; Tama-te-Kapua, commander of "Te Arawa" canoe; Tamatea, commander of the "Takitimu" canoe; Hoturoa, commander of the "Tainui" canoe—all vessels forming part of the fleet of 1350. His son Tahana Turoa died at Wai-pakura, Whanganui, 16th August, 1894, and was also a man of mark. The following *poroporo-aki*, or farewell, delivered at the *tangi* or "wake" over him is very characteristic of such effusions, and of Maori custom in such cases:—

Haere atu ra! te puhi o Whanganui. Haere atu ra! E Aotea!  
Haere atu, E te māna o te whenua! Haere atu ra! te māna o te tangata!  
Haere atu ra! E Kahu-kura! Haere atu ra! E Tutu-tohora!  
E Poutini! Rere atu ra i tenei ao ki tera ao atu!

Depart then, the plume of Whanganui. Depart O Aotea! Depart!  
O the embodiment of the power over the land! Depart, the influential one with men! Depart O Kahu-kura (god of Rainbow)! Depart O Tutu-tohora! O Pou-tini! Take thy flight from this world to the next!

\* Te Awa-a-Taikahu is one of the poetical names of the Whanganui River.



## NGUTU-AU.

(AN ANCIENT PEOPLE WHO VISITED NEW ZEALAND.)

---

FROM INFORMATION RECEIVED FROM HONE WHETU TANGI-TAHEKE,  
OF THE TU-WHAKAIRI-ORA HAPU OF NGATI-POROU.

---

BY GEORGE GRAHAM.

---

NGUTU-AU was the name of a strange people who came to this place, that is to Whare-kahika (Hick's Bay, East Cape) many generations ago. Their canoe was remarkable for its construction, and the people for their peculiarities of speech and mannerisms. The Ngutu-au came here from abroad seeking a place to live, and our people allowed them to settle at Mata-kawa (near Hick's Bay) and gave them some *kumara* seed to plant, as they had none, for that was the planting season for *kumara* when they arrived.

Ngutu-au pulled up their canoe at that place, built their houses, and prepared their cultivation of *kumara*.

Some short time after, a party of Ngutu-au went out with our people fishing for *hapuku*, and were successful until a great *hapuku* broke all the hooks and lines. This great *hapuku* had been in that place for a long time and had given great trouble to our fishing parties. It was of such size and strength that no lines or hooks used were strong enough to ensure its capture. It was always breaking our lines and hooks. We lost so many lines and hooks that this fish was called Kai-aho (line-eater).

When our people returned owing to the loss of lines and hooks, and Ngutu-au returned to their village at Mata-kawa, it was decided to make specially strong lines and hooks to catch Kai-aho. The Ngutu-au were expert in such work, and made a large hook of wood and a line of *totoro-hiti* (toe-toe fibre) which is superior to *harakeke* (flax) for this purpose. Unknown to us they went out one night, and with their great hook and line succeeded in catching the fish Kai-aho.

When our people had finished making strong hooks and lines they went out, but none of the Ngutu-au came to accompany them, which was not understood by our people. Arrived at the fishing grounds, the proper *karakias* were recited, and the lines bated with *tamure* (schnapper) and let down. They waited a long time, but no bites came, and uselessly shifted from one place to another. No success rewarded their patience. Thus it was for two days. Then our people became suspicious and thought that Ngutu-au must indeed have already caught the fish Kai-aho.

Some of our people went to Mata-kawa to find out, but did so as on a visit of courtesy. It was there mentioned that for two days our people had fruitlessly tried to catch Kai-aho, but Ngutu-au denied that they had already caught that fish. Then it was remarked that the canoe of that people had been lately used, but still Ngutu-au denied that they had caught Kai-aho.

Our people disbelieved them and secretly decided to exterminate the Ngutu-au for their mean conduct; the olden people of ours were of a very jealous disposition and were really jealous that Ngutu-au had succeeded in catching Kai-aho after their own long repeated efforts had failed to do so.

Now Ngutu-au suspected that evil was intended, but to conceal their uneasiness quietly proceeded with their cultivations and other daily work. They had really decided to leave and return to their distant home over seas, and one night they indeed left.

Next morning, not seeing their fires or any of the people, our people went to look for them, and then realised that Ngutu-au had departed in their canoe. In a cave on the coast we discovered three of their people named Mouterangi, Wharekohe, and a woman named Hine-te-ao, who was a sister of Wharekohe. They stated that their people had left with the intention of returning to their own home.

These three people lived with us as slaves until they died, and left no descendants. We never heard anything as to the fate of Ngutu-au.

We preserve an old song concerning Ngutu-au and the three persons left among us by them, of which the following is a part:—

“Te heke o te Ngutu-au e haere ai ki tetahi whenua  
Ko tona tuahine ko Hine-te-ao  
Ko tona *tonara*\* ko Te Wharekohe  
E hara tenei, he kura-wai-hape, he mahanga rimu tapu  
Kia po-reia ko poihihi ko porarawa.

\* Mon-te-rangi was a man of rank, and Whare-kohe was his slave, that is to say, his man. *Tonara* was the Ngutu-au word for *tangata*—man. I never heard the reason why these people were left behind.



## THE CANOE OF MAUI.

OBTAINED FEBRUARY, 1905, FROM IRA HEREWINI, OF MOERAKI,  
BY J. COWAN.

THE expression "Te Waka-a-Maui" ("the Canoe of Maui"), as an ancient name for the South Island of New Zealand, is still occasionally heard from the lips of the old people of the Ngai-Tahu tribe. The notion that it was from the South Island that Maui fished up the North Island ("Te Ika-a-Maui"—"The Fish of Maui") is, however, a purely Southern concept; it would be hard to convince a Northern Maori of the superior antiquity of the Greenstone Land. "Te Taumanu-o-te-waka-a-Maui" ("The Thwart of the Canoe of Maui")—on which Maui stood when hauling up his land-fish—is said by the Ngai-Tahu to be the ancient name of a place in the neighbourhood of Kaikoura.

The classic name "Te Waka-a-Maui" is mentioned in the following famous song, which was sung as a *mata* or prophecy, by a *tohunga* named Kukurangi, of the Ngati Awa tribe, at Waikanae, just prior to Te Rauparaha's second and successful raid on Kaiapohia Pa, Canterbury, about 1830. Standing in the *marae* in the midst of the assembled warriors, and pointing towards the mountain-cape of Omere that jutted into the Sea of Raukawa (Cook Strait), the seer chanted these words:—

"He aha te hau e pa mai nei?  
 He uru, he tonga, he parara.  
 Ko nga hau tangi rua-e!  
 E tu ki te rae o Omere ra  
 Ka kite koe, e 'Raha  
 I te ahi papakura ki Kaiapohia.  
 Ma te ihu waka, ma te ngakau hoe.  
 A ka taupoki te rinu  
 O te Waka-a-Maui  
 Ki raro ra!  
 Tukitukia ha! Rerea ha! Kopekopea ha!  
 Taku pokaitara—puka  
 E tu ki te muriwai ki Waipara ra—  
 Hi—ha!  
 Ka whakapae te riri ki tua—ho-o-o!"



## TRANSLATION.

What wind is this that blows upon me?  
 The West? The South? 'Tis the Eastern breeze.  
 Stand on the brow of Omere\* hill  
 And you will see O 'Raha,  
 The glare of the blazing sky at Kaiapohia!  
 By the bow of the canoe, by the handle of the paddle.

The Canoe of Maui will be overturned  
 Below there!  
 Then paddle fiercely! Fly through the seas! Plunge  
 deep your paddles!  
 See my flock of seabirds  
 In the backwater at Waipara there!  
 Hi—Ha!  
 Beyond that spot will rage the fight!

\*Omere is said to be the original native name of Cape Te Ra-whiti (Cook Strait). The name Te Ra-whiti ("The Rising Sun"), the general Maori term for the East Coast, was, through a misconception on the part of Cook's Tahitian interpreter, Tupaea, in conversing with the Maoris in 1770, set down by the circumnavigator as the name of this point.

[Omere is the point of land just outside and to the South of Ohariu, which people desirous of crossing Cook's Straits in former times used to ascend to see if the sea was smooth enough—hence the lines in the old song:—

Ka rou Omere ki waho,  
 He maunga tutainga aio.  
 Where Omere projects outside,  
 A spying place for calms.

Te Ra-whiti means simply "the East," which Cook mistook for the name of the point, when asking its name of the Queen Charlotte Sound Natives.—EDITHA.]



## NOTES AND QUERIES.

### [179] **Some Middle Island N.Z. Place Names.**

In Note No. 175 the question of the true name of the lake called by Europeans *Manapouri*, was raised, and the statement made that it should be *Motu-rau*. I have since received from Mrs. Cameron, a half-caste lady, wife of the first European to visit the lake, information which seems to settle this question. She says that the name of the lake has always been *Manawa-pore*, but that *Motu-rau* is the name of an old Maori settlement on the shores of the lake, near a little stream that is about a mile or so north of the outlet by the *Waiau* river, and where the natives were in the habit of camping even within the last 40 years, when fishing and birding. This was an old *Ngati-Mamoe* village in former days, and the stream near was the dwelling place of a noted *taniwha* in ancient times.

*Te Rua-a-te-kai-amio* is the name of the limestone caves a little east of Clifden township on the *Waiau* River.

*Te Taniwha* is the Maori name of the *Snares* Islands.

*Nuku-mai* is the proper spelling of the place now called *Noko-mai*.

—S. PERCY SMITH.

### [180] **Maori Names of Lakes.**

As bearing on the same question raised in Notes 175 and 179, the following from a *Dunedin* newspaper of about 1896 is forwarded by Mr. Jas. Cowan :—

"Mr. Henry E. Nickless, *Te Tua*, writes:—On reading your paper some time ago I saw that Mr. Percy Smith and Mr. Stowell had been giving, as far as their knowledge went, the Maori names of two lakes—viz., *Whakatipu* and *Manawapora*. I don't doubt that the gentlemen named are good Maori scholars, and being familiar with the language myself I naturally take an interest in it, and would like to give my opinion as far as my knowledge goes with regard to the names of the two lakes in question. My information I got from an old Maori chief living at *Colac* (*Korako*) Bay, who was brought up in his young days at the lakes. His name is *Hoani Matewai Poko*, a son of the chief *Te Wae Wae*, after whom *Te Wae Wae Bay* was named; and I believe *Poko* is the last full-blooded chief of the *Ngatimamoe* tribe now alive. He says that the proper name of the lake now called *Manapouri* is *Moturau*, and there are two small lakes close to it called by Europeans the little and big *Mavaura*. The larger of these two the Maories name *Manawapora*, which means "anxious heart," and the smaller of the two they call *Hikuraki*, or *Hikurangi*, which is the northern pronunciation of *Hikuraki*; and the proper name of Lake *Whakatipu* is, according to *Poko's* knowledge, *Whakatipu* and not *Whakatipua*. There are also two or three Maori names of places wrong on the railway line between *Invercargill* and *Orepuki*—viz., the place called *Oporo* is properly called *Opora*. *Oraki* should be *Tehaki*, named after a woman who was taken prisoner at *Pahi* and killed and eaten at the place now called *Oraki*. The name *Oraki* is a near approach to *Oraka*, the name of a stream running into the sea at the Maori *Kaika* or *Kainga*. If anyone else could give your readers further

information on the matter of the names of the two lakes mentioned, I should consider it a great favour, as I think the names ought to be corrected and the proper names taught in our schools, as otherwise the original and proper names will die out and be substituted by ones that are not correct, and should not be in in our geographies."

[181] On the word *Moā*, &c.

(See Note by Mr. Taylor White, last issue of JOURNAL.) Can any member of the Polynesian Society throw light on the origin of the name *Te Rau-a-Moā*? This is the name of a locality on the Pirongia Range, about midway between the Waipa Valley and Kawhia Harbour. It may be that *moā* is here a personal name, but I hardly think so. One meaning of *moā* is a plot or bed in a garden (*makinga moā* = a cultivation). Some natives suggest that there were anciently a large number of cultivation-plots here, side by side—hence the name. This, however, is as likely as not an effort of the aboriginal imagination.

A member of Ngāti-maniapoto informs me that *rau-nga-moā* was a term formerly applied to a plume of feathers placed in the hair when it was bound up in the old style topknot.

It is no doubt a Hawaiian phrase, analogous to *pālī-henga*, the feather head-ornament of Niue Island.—J. COWAN.

[We think the name refers to a plume of *moā*'s feathers, like *Te Rau-o-te-hina*, &c. The part of the name that throws doubt on this meaning, however, is the use of "a" instead of "o," and this raises the question as to whether Mr. Cowan's first meaning, viz., that *moā* is a man's name is not right.—EDITOR.]



## TRANSACTIONS AND PROCEEDINGS POLYNESIAN SOCIETY.

### MINUTES OF MEETING OF COUNCIL.

THE Council met at 4 p.m. on the 22nd September, 1905, at New Plymouth.

Present: The President, Messrs. W. L. Newman, J. H. Parker, W. H. Skinner, F. P. Corkill, M. Fraser, and W. Kerr.

The following new Member was elected :—

369 William Smith, Railway Department, Aramoho, Whanganui.

Papers Received :—

273 *The Last of the Ngati-Mamoe.* Jas. Cowan,

274 *Wharekohanga.* Elsdon Best.

275 *Maori Superstitions.* Col. Gudgeon.

The following publications have been received since last meeting of the Council :—

1809 *Maori Names, South Island New Zealand.* Mr. Roberts.

1810-17 *La Géographie.* Vol. x., 2 to 6; Vol. xi., 1 to 3.

1818-20 *Journal Asiatic Society of Bengal.* cccxxi., cccxxiii., cccxxv.

1821-23 *Revue de L'Ecole d'Anthropologie de Paris.* May, June, July, 1905.

1824 *Records, Australian Museum.* Vol. vi., 1.

1825 *The American Antiquarian.* Vol. xxvii., 4.

1826 *Archivio per l'Anthropologia.* Vol. xxxv., 1.

1827-30 *Bulletins, &c., de la Société d'Anthropologie de Paris.* 1904.  
Nos. 2 to 5.

1831 *The Northern Maida, American Museum Nat. Hist.* From Roland B. Dixon.

1832 *Journal, Anthropological Institute, Great Britain.* Vol. xxxiv.

1833 *Journal, American Oriental Society.* Vol. xxvi., 1.

1834 *Annual Report Smithsonian Institution.* 1903.

1835-39 *Memorias Real Academia de Ciencias y Artes, Barcelona.*  
Vol. v., No. 4 to 8

1840 *Boletin* " " " " Vol. ii., No. 7

1841-2 *Journal Royal Colonial Institute.* June, July, 1905.

1843 *Inheritance of Digital Malformations in Man.* Peabody Museum.  
Vol. iii., 3.

1844 *Report, Public Library, Museum and National Gallery, Victoria.*  
1904.

1845 *Victorian Geographical Journal.* Vol. xxii., 1.

1846-48 *The Geographical Journal.* Vol. xxv., 6; xxvi., 1, 2.

1849-52 *Na Mata.* June to October, 1905.

1853 *The Morphology of the Hupa Language.* University of California.

- 1854 *Basket Designs of the Indians of N. W. California*. University of California.
- 1855-6 *Twenty-first and Twenty-second Reports*, Bureau of American Ethnology.
- 1857 *Tenth Report Australian Association Advancement of Science*. 1904.
- 1858 *Notulen van de Algemeene, &c., Bataviaasch Genootschap*. Deel xlii., No. 4.
- 1859 *Tijdschrift voor Indische Taal-, Land-, en Volkenkunde*. Deel xlviii., No. 1.
- 1860 *Rapporten, Commissie in Nederlandsch-Inde*. 1903.
- 1861 *Annual Report Smithsonian Institution*. 1902.
- 1862 *American Antiquarian*. Vol. xxvii., No. 1.



## MAORI SUPERSTITION.

BY LIEUT.-COL. W. E. GUDGEON, C.M.G.

**E**XPERIENCE does not warrant me in saying, that the teachings of the missionary has had any good or lasting effect on the Maori people. The great lesson of Christianity appears to be beyond the grasp of the Maori mind, which, though exceedingly acute, leans strongly in the direction of materialism. It is, therefore, apt to regard religion from a purely worldly point of view, so that if no immediate benefit seems likely to accrue from the profession of any particular form of faith, that faith is regarded as being of little value.

Christianity, as we understand it, really does not enter into the life of a Maori; he does not comprehend it, and the lessons of brotherly love and charity thereby inculcated do not interest him. The reward offered is too remote. I am, however, of opinion, that the mystery of the Trinity has his respect, if only for the reason that it is beyond the experience and conception of ordinary men. The Maori would, however, make a good Jew or Mahomedan, inasmuch that outward observances, and ceremonies, even of the most rigorous type, are very much to his taste. Not even the Anglo-Saxon—who has been described by the witty Frenchman as having 500 religions and only one sauce—is more open to religious impression than the native race of New Zealand; but the impressions do not last.

I have a very great respect for the logical Maori mind; but I cannot ignore the tenor of remarks made to me at various times by some of the most intelligent of this interesting people, and this much may be said in their favour, that the most fanatical or superstitious is a man at all times, and compares very favourably with

that weak-minded element among the Europeans, who rush hysterically into the arms of every new religious crank, fraudulent or otherwise, who may happen to visit the town in which he resides. Whatsoever the Maori may do or think he is always manly, and somewhat prone to believe in the sword of the Lord and Gideon. He is, therefore, dangerous in his religious fits, and was at one time apt to undertake a small "Jehad" on his own account, in order to illustrate practically the power and virtue of the particular deity than influencing him.

My long association with the Maoris has afforded me opportunities for hearing their sentiments on many subjects, as to which they do not often open up their hearts to Europeans, and that position I have attained by listening sympathetically to all their ancient lore and superstition, carefully avoiding any remark that might exhibit me as prejudiced in favour of or against any form of religion whatsoever. I simply posed as a seeker after truth, and it followed as a natural sequence that I often received whimsical confidences, and heard very funny remarks, even from Maori catechists who were supposed to be living in the very odour of sanctity. It was a man of this type who told me that he was a sincere Christian, but not being an absolute fool he knew that one god could not attend to everything, and, therefore, if he wanted any special assistance he usually invoked the aid of some *Atua-Maori*, who was naturally more conversant with his wants, and understood him better than any European god could possibly do. He evidently felt that the position he had taken up was not quiet sound, for he added, "You will understand that I could not ask a great God like Jehovah to do such little things." This last remark explained all that he had in his mind, for the Supreme Being of the Maori is Io, to whom they will offer no supplication for assistance.

Another man—a good old warrior of a serious turn of mind—feeling assured that I would sympathise with him in his difficulties, consulted me on the subject of the scriptures. He said that he had studied them for more than forty years, and had come to the conclusion that there was nothing in them. Having, moreover, given the subject much thought, he was convinced that the key to the great book was in the hands of the Bishops, who selfishly retained all that was of real value in their own hands. I replied that I had never heard of any such books; but the old man cut me off with a sarcastic remark to the effect that as I was not a Bishop it was hardly likely that I could know anything about it, "For," said he, "it is not the Maoris only that are being defrauded but the Europeans also." To the ordinary European this may seem a very

childish view to take, but to my Maori friend such a policy seemed not only natural but also probable; forasmuch as he regarded the matter from a strictly Maori point of view, and argued, that whereas the Maori *tohunga* has *karakia* (incantations) by virtue of which they can compel their *atuas* to minister to the wants of man, so also must the learned Europeans have the same power, and as the Bishops were merely a superior class of *tohunga*, they would naturally retain these valuable incantations in their own hands, and keep them from the inferior clergy and laity.

Yet another valiant old heathen assured me that the only result he had ever seen flow from Christianity was cowardice. Said he, "Your missionaries come here and talk to our young people about Hell fire, and all that sort of thing, until they are absolutely afraid to die. Before they came, this was not the case. At that time men had no fear, they killed men and were killed, but there was no fear. There are no men at the present day, the *whakapono* (faith) and *Pakeha* guns have made us all cowards."

The doubt latent in the Maori mind, as to the efficacy or power of Christianity is always cropping up, especially among the old and thinking part of the community. During the long drought of 1878 on the east coast of the North Island, when the whole potato crop failed, an old chief took a very gloomy view of the tribal prospects. He said, "I do not know what we shall do for food this winter. We have a good crop of *kumara*, but no potatoes; that we have done something wrong is quiet clear, but what that wrong is I do not know. Since the war of 1865 we have neglected your religion, and have nevertheless been most prosperous, but last year we agreed to rejoin your church, and now behold the result of listening to your missionaries." Seeing the bent of the old man's mind, I replied that he appeared to think that the tribal *Atua* was angry at their desertion, but such could not be the case since it was known to all, that the Maori gods had *māna* over the *kumara*, but that the potato was a *Pakeha* vegetable, and as such Rongo-ma-tane could have no *māna* over it, and the abundance of the *kumara* was proof positive that the Maori gods had not been angered. He pondered over this for some time and evidently thought my remarks worthy of note, for he murmured "*ka tika*" (it is true); but nevertheless he was not comforted, for he added, "there is something wrong somewhere."

Some years ago it was my good fortune to come across a very amusing notice in Maori posted on the door of a country hotel. It is so thoroughly Maori that I did not attempt to translate it lest it should be said that I had drawn on my imagination. I therefore handed it over to a good Maori linguist, and his translation is as follows:—



"Let all men know that Christmas will be celebrated and a race meeting held at Te Teko on the 25th December next. All those who patronise sports should assemble at that place, not only for the amusement provided, but to honour the new year, and the advent of our Saviour from the unknown. We wish Him to know that we hold his birthday in reverence and love, so that He may in like manner remember and love us on the day of judgment."

After this let no man say that the Maori is wanting in a proper sense of his obligations either to this world or the next. Above all, let it not be said that he neglects to support his church, for it is on record in the Gisborne court, that a Maori arraigned on a charge of horse-stealing, pleaded guilty; but moved in arrest of judgment, that though he had stolen and sold the horse, he had been induced to do so by the very purest motives, namely, that an important church conference was about to be held in his village, at which a collection would be made in aid of Maori missions, and he being a poor man, had, as it were, been compelled to steal the horse, to enable him to contribute towards the support of his church.

There are people who think that they understand the working of the Maori mind. Indeed, I have once or twice thought I was one of those gifted individuals, but the impression did not last, and it vanished forever after a conversation with a certain Maori parent. This man said that he objected to send his children to school, not that he saw any harm in education, indeed, he thought all children should be taught to read and write; but he did object to anyone making money out of his children. For some moments I failed to grasp his meaning, but a few judicious questions solved the mystery. Teachers were paid by the Government of the Colony to teach his and other children, and he objected to any such arrangement, because the teachers were thereby enabled to make money out of his children. This he felt was wrong, and therefore he set his face against all schools. We did not part in friendship on this occasion for the reason that I changed the conversation abruptly by asking if he had ever received any serious injury to his head, and when he answered in the negative I said, "I am sorry, for in such case it must be a bad case of congenital idiocy, and I only hope that your children may not be similarly afflicted."

I began this chapter with the fixed intention of writing all that I knew on the subject of Maori superstition, both ancient and modern, and fortunately it is not too late to pick up the lost thread of my discourse, which was the facility with which all Maoris receive what are misnamed religious impressions.

The most widely extended and important of all the religious manias, from which the Maoris have suffered during the European occupation of New Zealand is that known as the "*pai marire* or *hauhau*" faith. A many-sided fanaticism, the offspring of madness, racial jealousy of the European, and a too intimate acquaintance with the Old Testament. The Maori has not found safety among the numerous religions of the Anglo-Saxon; indeed, the very fact of there being so many creeds in existence, has tended to upset his belief in any one of them, for, he shrewdly argues, that whereas we are unable to determine which is the true faith, he is thereby justified in deciding this important point for himself. For these and other causes which are inherent in the Maori people, they have at all times been prone to adopt any new faith that might seem to offer immediate benefit to them, such as success over their enemies. To this end they have searched the Scriptures and read again and again those passages which treat of the Jewish wars and the promises made by Jehovah to his chosen people, not to mention the chapters wherein the Jews were commanded to kill everything and everybody regardless of age and sex.

These precepts were so congenial to the Maori mind, and so much in accord with their own customs on similar occasions, that they may well be forgiven the assumption that these directions were dictated for their own special benefit, the more so that it has been sedulously impressed upon them, that they were the descendants of the lost tribes, and therefore a remnant of the chosen people. It was this belief that made them call their prophets of the new faith, Tius (Jews). All of this was due to the teaching of certain Missionaries who were good and well-meaning men, the product of a thousand years of progressive civilisation; but they failed to understand that the Old Testament was about the last book that should have been placed in the Maori hands, and that to impress upon men who were still savages that they were a chosen people, was, to say the least, dangerous.

About the year 1864 the Maoris were in a highly exalted and inflammable state of mind, and deemed it advisable to adopt some form of religion more potent than Christianity. Since 1860 they had been fighting against the *Pakeha*, and thanks to the astounding incapacity of many of our military leaders, had on the whole been successful; but the measure of success had hardly been sufficient to satisfy a chosen people. They were, therefore, in a mental condition very favourable for the receipt of messages from the spirit world, and were otherwise ready to make fools of themselves on the least possible provocation.

The Hauhau creed, if creed it can be called, was the inspiration

of a weak-minded but harmless man (*Horopapera te Ua*), who had unsettled a mind never very strong by brooding over the mysteries of the Old Testament; but it would seem that it was the wreck of the steamer "Lord Worsley" at Te Namu on the Taranaki coast, that caused this murderous creed to be inflicted on us. Great events do, however, spring from small things, and the adage applies in this instance, for Te Ua, annoyed that his tribe should loot the goods of the shipwrecked passengers, began to rave and have visions. Now visions are not in themselves objectionable, for it is essential that all reputable *tohungas* should have a few reliable visions; but Te Ua went distinctly ahead of his profession on this occasion, for he disdained mere Maori *atuas*, and was content with nothing less than the Angel Gabriel, who not only interviewed him on several occasions, but also instructed him in the forms and ceremonies of the new faith, so he believed.

Among other things, he was instructed to erect a sort of maypole to be called a *Niu*, round which his converts might assemble, and which *Niu* should possess magical virtues, inasmuch that the true believers, while standing in a circle round the pole in order to worship the gods of the Hauhau creed, would, if worthy, receive the gift of tongues, as a preliminary to going forth and teaching the true faith to all the earth. I do not wish it to be inferred that all men, even though sincere believers, were to receive this gift; but those violent fanatics, who were subsequently called *Tiu*, most certainly believed that they could speak any language. I have often been roundly abused by these gifted children of the *Wairua tapu* (Holy spirit), because I had to confess my inability to understand them. They, however, all came to serious grief later on.

It was a standing article of the Hauhau faith that the gods spoke to them through the medium of the preserved heads of Europeans who had fallen in battle. These heads were carried about by the prophets, and hung on the *Niu* whenever the *pa* or village assembled for family worship. It is almost certain that ventriloquism was called in to give effect to the terror inspired by these heads, and aid in the conversion of unbelievers; for it is certain that all of the Hauhaus did believe that the heads spoke to them. Yet another pleasant little fiction in which the Hauhaus placed implicit faith, was that they were invulnerable to steel or bullets, provided always that they used the word *Hau* at the proper moment, and at the same time raised the right hand palm outwards above their heads. This simple safeguard was supposed to turn the flight of the bullets upwards. Later on they had abundant opportunity of testing the efficacy of this method of life insurance, and

had every reason to call their gods *Koroke hangareka* (deceitful fellows).

As for the ritual of Hauhauism, it is said that the Angel Gabriel sang a song for the guidance of Te Ua, and that in this song he apostrophised the Trinity, but with this exception, the ritual was left entirely to the discretion of the prophets, who, inspired by the *wairua tapu* aforesaid, invented a set of chants in doggerel English, one of which ran as follows:—

“Big river, long river, attention  
Greeks, Germans, attention, etc.”

All of which, being rendered with a very Maori accent, was not unmusical, but provocative of much mirth.

The shibboleth of the members of this creed was *Pai marire* (good and peaceful), but I cannot say that the members of the sect lived up to it. It was, indeed, like all other party cries, intended to mislead. Another word of even greater *māna* was *Hau, Hau*, the meaning of this expression is obscure, but it probably had reference to the spirits of the wind, whom the Maoris called *Hau anihera* (wind angels).

During the incubation period of the Hauhau religion, Te Ua and his disciples carefully abstained from interference with their neighbours, whether Maori or European; but their behaviour was altogether too good to last, and very soon a change for the worse was observed, and a most bloodthirsty and fanatical spirit of hostility was exhibited by all the adherents of the prophet towards the *Pakeha*. I cannot say that I think Te Ua himself was to blame for this change in the Hauhau policy, unless, indeed, he possessed much greater ability than he has ever received credit for, either by Maori or European. The instructions given to the several minor prophets who were sent forth to preach the gospel of Hauhauism were most ably conceived. They were directed to travel through the North Island, using the utmost circumspection. They were to treat everyone with whom they came in contact with uniform courtesy and kindness. They were to carry with them the heads of certain Europeans who had fallen in battle, and use them for the purpose of converting the tribes visited; but they were on no account to interfere with the *Pakeha* or those tribes who had thrown in their lot with us.

Had these orders been obeyed, there can be but little doubt that every Maori in New Zealand would have become a Hauhau, and, as a natural sequence, our deadly enemies. Fortunately, the prophets were disobedient, and, when once away from the influence of Te Ua, each and every one of them behaved as though he was a law unto

himself. Patara, Matene, Kereopa, Te Wiwini, Horomona, and Hepanaia one and all acted as though the *māna* of the land had been given into their hands. The old and legitimate chiefs of each tribe were treated as though they no longer possessed either rank or authority, and both *Pakehas* and Maoris were slain without pretext and as opportunity offered. By this line of action the prophets not only neutralised the able directions given by those who guided the Hauhau policy, but they also brought about their own destruction. It is, however, to their credit that they expiated all sins of omission or commission by dying like men, some by the bullet and some by the rope; and, after all, who shall blame them for taking the bit between their teeth and following their own sweet will? Who was Te Ua that he should venture to dictate to Matene Te Rangitaurira of the best blood of Ngati-Hau? And if the aforesaid Matene and his merry men did come to unutterable grief at the hands of his own tribe on that grey morning, when he and 60 of his followers lay dead on the narrow island of Moutoa, why should they not? A man may not live when his *māna* has left him.

Each of these prophets in due turn met with the same fate. Hepanaia, misled by messages from the Hauhau gods of the nether world, induced the Ngati-Ruanui and Taranaki tribes to attack Te Morere (Sentry Hill), a small but compact redoubt garrisoned by 50 men of the 57th Regiment. This fort was almost impregnable, but the two tribes, led by Titokowaru, Hepanaia, and other chiefs, not only attempted to storm the position in broad daylight, but they did not desist from the attempt until they had lost nearly 60 men, including most of the leaders. Hepanaia was among the slain, but Titokowaru escaped with the loss of an eye.

Patara Raukatauri led his disciples, Te Wiwini, Kereopa, and Horomona, to convert the tribes of the Bay of Plenty, with the result that Kereopa incited the Whakatohea people to murder the Rev. Mr. Volckner; and about the same time Horomona caused the Patu-tatahi tribe to attack the cutter "Kate" off Whakatane and murder James Fulloon and the crew.

Patara and Te Wiwini carried this gospel of blood and fire to Waiapu, Poverty Bay, and Te Wairoa, to the utter undoing of those tribes and of the Hauhau leaders.

Horomona and the Patu-tatahi were captured by Major Mair and his friendly Arawa. Horomona and three of his most desperate companions were hanged and others of the gang sentenced to long terms of imprisonment. The Whakatohea were defeated again and again by the colonial forces, while Kereopa fled to the hills and forests of the Tuhoe country, and there led a hunted and wretched

existence for the ensuing eight years, until he was finally betrayed into our hands by the people with whom he lived. He was captured by that noted warrior, Te Whiu, who handed him over to the Ngati-Porou, and he was finally tried, convicted, and hanged in Napier.

Te Wiwini, who was of the highest type of Maori—a man who knew no fear—led a mixed force of Taranaki and Ngati-Porou, and fought several battles against old Major Rapata and his followers in the neighbourhood of the East Cape; but the same singular ill-fortune followed this man, who was shot by Rapata at Pukemaire; and of his Taranaki followers only a remnant escaped by sliding down a precipitous cliff at Hungahunga-toroa on the day that Major Biggs and Rapata captured the whole force of the Hauhaus at that *pa*.

Yet another prophet of minor rank was tomahawked by his own men at Waerenga-a-hika, in the presence of the Government troops, and this was done for the all-sufficient reason that he had misled his disciples by urging them to assault the *Pakeha* lines on the Sabbath day. The prophet reasoned on insufficient data, viz., that the Forest Rangers and other Godless material of which the force was composed would on that day be engaged in prayer. It is perhaps hardly necessary to say that the prophet was mistaken. The men were in their rifle-pits, and gave the Hauhaus such a warm reception that the prophet was one of the first to fall, and was then and there tomahawked by his own friends—a victim of misplaced confidence and imperfect knowledge of the manners and customs of the Forest Rangers.

Somewhat more than a year after this last affair the Hauhaus made their final effort to assert the supremacy of their religion. It was then that the prophet Panapa, aided and abetted by the chiefs Kipa, Kingita, Tahau, and Nikora, raided down from Taupo and Tarawera with the fixed intention of taking the town of Napier. That their forces were miserably insufficient for the purpose mattered not, for they were in direct communication with the spirit world and strong in fanatical courage and aptitude for war. There are probably very few people at the present day who realise how very nearly that small war party achieved success. Kipa led his warriors, who did not exceed 80 all told, to Omaru-nui, while Te Rangihiroa led his 30 men by way of the Petane Valley. The extraordinary daring shown by these men almost passes belief. As a rule, a Maori is a thorough soldier, who never does anything without careful consideration, but in this instance they did not hesitate to commit themselves to an attack on forces which might well have been 800 men—to an attack which must be made in the open country, where there could be no retreat if defeated. At Omaru-nui, though surrounded by

seven times their own number, they disdained to surrender, but drew up in close order in the form of a wedge, and in this formation awaited our onset. It was perhaps fortunate for our raw militiamen and unwar-like members of the Kahu-ngunu tribe that most of the Hauhau leaders fell early in the fight, and were therefore unable to give the order to charge, which it was evident that they intended to do; had they done so, who shall say what the result would have been? As it was, Kipa, Kingita, and Panapa were slain together with half their men. Nikora and Tahau with the others were captured and deported to the Chatham Islands, from which penal settlement, thanks to the parsimony and mismanagement inherent in popular governments, they in due time escaped, and lived to fight and die on other occasions. Nikora fell at Ngatapa, and of all the chiefs who led the van of battle at Omaru-nui, only Pahau has survived to tell the tale. Of those who marched by the Petane Valley, only Paora Toki and a few men escaped. Te Rangihiroa and nearly half of his men of the fighting blood of Taupo fell; and, much as we may regret the death of so many brave men, we must recognise that it was necessary in the interests of peace and quietness that they should die, inasmuch as they had become *whakamomore*, and as such were dangerous even to themselves.

That the Hauhaus firmly believed that they were invulnerable may be inferred from their behaviour on the several occasions I have mentioned. They had the courage of their opinions, and the very rough lesson they received on each occasion did not convince them to the contrary. They still insisted that the Hauhau religion was sound and true, and that only man was wrong; in other words, that each disaster could be distinctly traced to some sin of omission or commission on the part of the prophet, which same had created an *aitua* (evil omen) of so fatal a type that it became impossible to succeed in that particular undertaking, inasmuch as the gods were thereby compelled to leave them temporarily to their own devices.

All of these things were carefully explained to me at the time, and I remember that I agreed with the Hauhaus to this extent: that had the sub-prophets obeyed the instructions of Te Ua, the result would beyond doubt have been more favourable to them, and very much worse for us. There was, indeed, a good deal of method in this Hauhau madness, and the instructions given were so well conceived that, had they been obeyed, it would certainly have cost us the lives of two or three hundred more men, and perhaps another million of money.

The religion professed by Te Kooti and his followers presents no special feature requiring remark; it was merely a modification of

Hauhauism, and great as Te Kooti's power undoubtedly was it did not depend on his religion.

The authority of this man was a natural sequence of his personal *māna* which, in this instance, we may translate "magnificent audacity" as the only English equivalent. Never for one moment did he hesitate to destroy his own tribe or relatives, and when he made his murderous raid on Poverty Bay he slew as many Maoris as Europeans; not that the former had done him any particular injury, but he was simply moved to murder by the fact that he knew the character of the race to which he belonged. His object was probably twofold: firstly, to remove all the members of his own tribe who were of higher rank than himself; and secondly, he felt that to secure power and authority he must strike terror into the hearts of his followers. This object he achieved by ruthlessly murdering his own people.

The case of Te Whiti differs altogether from that of Te Kooti. Here we have an entirely new departure, a new and unexpected phase of Maori character. It is of course true that Te Whiti has prophesied many things which have not come to pass, and has very often behaved in a manner sufficiently absurd, if judged by European rules. But Te Whiti was not mad in any sense; his only weakness was that he believed himself to be the Messiah, and fortunately behaved very much as though he had been the exalted person he claimed to be.

Te Whiti is a member of the very warlike tribe known as Taranaki, who from 1860 to 1865 were our most active and bitter enemies. They were, indeed, among the first to take up arms against us; but Te Whiti took no part in the fighting, and as his authority increased, so also did the hostility of his tribe to the *Pakeha* grow less and less, and, thanks to his wonderful ascendancy over the minds of the turbulent west coast tribes, he has succeeded in keeping the peace even to this day. To attain this one object of his life, he has on several occasions found it necessary to send his people day by day to fence across the public road in the neighbourhood of Parihaka, in order that they might be arrested and deported to the South out of harms way.

Te Whiti's doctrine has been the gospel of patience and forbearance, peace at any price, with the reward in view that at no distant date God would redress the wrongs of the Maori people by establishing a millenium, during which the old *māna* of the Maori people would revive, and they would once more dwell peacefully, untroubled by the restless and encroaching *Pakeha*, who would, as a preliminary measure, be banished to his own country. An ex-



ception was, however, to be made in favour of those Europeans born in New Zealand, and I remember that my Maori friends were greatly concerned to find that I was not a native of New Zealand; but, after condoling with me, they said, "We must not complain, for Te Whiti's word has gone forth. It is the will of God, and you yourself will be resigned when the time comes."

These theories had a great fascination for the Maoris. They were to bow their heads beneath the yoke and practice non-resistance until God in his wisdom should see fit to relieve them of their *Pakeha* burden. But, none the less, they were to assert themselves as the real owners of the soil, and, therefore, when a *Pakeha* took a road through one of their plantations, and by so doing destroyed a fence, they were to re-erect that fence so often as it might be thrown down, as a protest against European brutality. So also they were to ignore the fact that these lands had been confiscated years before, and awarded to military settlers. Such lands they were directed to plough by way of protest. These excentricities were not considered any infringement of the doctrine of peace, as preached by Te Whiti, forasmuch as they deemed themselves to be the rightful owners of the soil, and, therefore, if anyone interfered with them, he it was who broke the peace. I need hardly say that their views were not reconcilable with those held by the settlers, and hence it came to pass that the former were not always handled with gentleness when the two parties came into collision.

As to the supremacy of Te Whiti over the minds of his followers there can be no question on that point. They had absolute confidence in him, and I think have not lost it even to this day. At one of his great meetings he proclaimed, that on a certain day the dead of the Maori people would rise from their graves, and he ordered all true believers to attend at Parihaka to do honour to the occasion. At the appointed time the Maoris flocked from all quarters to Parihaka, firmly believing that they were to meet their long lost friends and relatives. They even carried with them large quantities of spare clothing in comical recognition of the fact that clothing is not worn in the other world. It must have been a bitter disappointment to the majority of those who went to Parihaka, that the dead refused to rise; but -the mere failure of the prophecy entailed no loss of credit upon Te Whiti, who simply said, "O ye of little faith," and explained that so long as there was any doubt in their minds as to the power of the great God to do that which he saw to be good, so long would the dead remain obstinately in their tombs.

The success of Te Whiti as an exponent of the designs of the Supreme Being has naturally encouraged many vulgar imitators.

Among others, one Ani Kaaro, of Hokianga, visited Te Whiti about the year 1886, and, on her return, claimed to have been instructed by him in all the mysteries of his religion. On these grounds she called the people of Waihou together, and set up as a first-class inspired prophetess. For some time Ani was regarded with great awe as a specially gifted woman ; but in the matter of prophets the Maori is fickle, and very soon a much more able woman, one Rimana Hi, set up in the same line, and cut out Ani Kaaro.

Rimana's doctrine was fantastic, since it was based on the assumption that all things white must necessarily be pure, and all things black in colour bad, and therefore offensive to God. Following these broad doctrinal lines, Rimana ordered her disciples to dress in white. If we may assume that she intended these garments to be kept clean, she was, on sanitary grounds, deserving of praise. The spirit of prophecy was strong within her, and very soon she had a convenient dream, wherein it was disclosed to her that a certain piece of land was *tapu* to her and her sect, and that nothing black should enter thereon under penalty of death. From this dream it resulted that any pig, cow, horse, or fowl of this obnoxious colour straying on to the ground was forthwith killed. A line of flagpoles, from which hung long streamers of calico, marked the boundaries of the holy land, the sacredness of which was in some way communicated to the people, so that it was shortly found improper to do any work ; and, as even holy people must eat if they wish to live, Rimana's adherents supported life by eating the animals of the neighbouring settlers. The only visible occupation of the white-sheet fraternity at this period was that of muttering incoherent prayers the while they strutted round the flagstaff.

Rimana's next dream disclosed the hitherto unsuspected fact that the New Testament was neither inspired or holy, and therefore the Waihou Hauhaus, as they called themselves, must for the future pin their faith to the Old Testament.

It is perhaps unnecessary to remark that there was bitter enmity between the rival factions of Ani Kaaro and Rimana Hi, and all sorts of reports were circulated to the discredit of the latter, even to the extent of alleging that she was guilty of cannibalism. This report, though untrue, was very generally believed, and therefore the people of Waihou lived in fear and trembling, not knowing what the next dream might bring forth.

These reports were brought to the notice of the Government with the usual exaggerations, and Inspector M'Govern lost no time in visiting the fanatics in order to ascertain their actual condition. When the Inspector reached the boundary of the holy land he was

stopped by one Aporo Pangari, who demanded why the two men had profaned the sacred land with their black garments, and ordered them to leave at once. The Inspector was a man who could by no means be intimidated, and he intimated with characteristic gentleness, that he would not leave until he had seen Rimana, and ascertained what they were really doing; as for fighting, or violence towards himself, well, he was quite prepared for that. After a good deal of discussion Aporo agreed to consult Rimana as to his admission. The consultation lasted more than an hour, but the result was that M'Govern was allowed to see the prophetess; but he was not allowed to enter the inner enclosure unless he would remove everything that was black from his person. A white sheet was offered to him, but M'Govern did not care for that form of penance, and told Rimana that he would do none of these things; that his end had been attained by speaking to her personally, and he warned her not to break the law in any way, for if she did so he must return and suppress them once and for all.

M'Govern did not fail to report his convictions, that these fanatics would sooner or later force him to take action against them; and he had not long to wait, for shortly after, a Mr. Hearne, who had lost his way in a fog, entered the sacred enclosure, and was instantly seized and bound. His boots, sox, and vest, were taken from him and burned, they being of the objectionable colour, and he himself was not released until he had handed over all the money in his possession, and had promised to send his horse as part of his ransom.

With the limited force at his disposal it was sometime before the inspector had completed his arrangements in order to deal finally with these fanatics, and in the meantime Rimana had managed another dream, in which she foretold that M'Govern would attempt to enter the sacred enclosure, but would fail if her people armed themselves with spears and tomahawk, or other purely Maori weapons. She further informed them that no man need fear the bullets of the police since they were invulnerable. That the very worst effect of any bullet would be a small black spot, but that not a drop of their blood would be shed, though the whole of the police would be slain. These predictions were not fulfilled, though the fanatics were quite equal to their part of the performance. M'Govern, with perhaps a score of constables and specials, entered the enclosure armed with warrants for the arrest of these disturbers of the peace. M'Govern and the interpreter were somewhat in front of the main body, and were at once surrounded by a mob of howling fanatics, who not only refused them hearing, but attempted to tomahawk the former,

who only saved himself by catching the descending weapon. Meanwhile, the main body had come up, and blows were freely given and received until one, Eruera Rapana, the most violent of all the Maoris tried to tomahawk the interpreter, then M'Govern called on the two constables to fire, and Eruera was badly wounded in the arm. This resolute action cowed the fanatics and saved much bloodshed, for they saw that bullets would draw blood and that Rimana had lied to them. They saw, moreover, that the Europeans, who behaved with great forbearance, were becoming angry; indeed, it was well that M'Govern had previously taken the revolvers from the specials; for those men would undoubtedly have killed their opponents when the fighting commenced, without waiting for orders to fire. Had this happened, the trouble would probably have extended throughout the North, forasmuch as among the Maoris blood is very much thicker than water, and sooner or later any deaths would have been avenged, and then who shall say what the end might have been? As it was, matters were well managed, several were slightly wounded, and all were arrested; but none were killed, and, after all, a little blood letting and hard labour does a Maori no harm.

I have already dealt with that side of the Maori character that exhibits him in the light of a blood-thirsty fanatic; but it must not be inferred therefrom that all Maori superstitions are dangerous to life, for such is not the case. They have many that are derived from poetic fancy, such as their belief in *taniwha*, *kura*, *tipua*, Phallic trees and stones, *patu-pai-arehe*, and numerous other minor superstitions, all of which may possibly have originated in the old home of the Polynesians far west of the Pacific.

It may be admitted that there are no *taniwha* at the present day. These uncanny beings have either died out or are lying low, awaiting the advent of some powerful *tohunga*, whose mysterious powers shall call into action their latent life, and once again enable them to disturb earth's surface, as they did in 1886; when Tuhotoriki by his incantations set free the powers of Tarawera mountain, destroyed the terraces of Rotomahana, and buried the tribes of Rangi-Tihi and Tu-hou-rangi beneath 20 feet of mud. It may, perhaps, be well to describe what a Maori understands by the word *taniwha*, and to do this will necessitate a short history of some of the most famous of these monsters. Some of them are described as lizard-like in form, and man-eaters by profession, and this variety would seem for the most part to live under water in dark, deep holes. Others would seem to have been mere harmless lizards, though of great size; but the really dangerous type had the power

to take any shape, and were possessed of supernatural powers. I will not attempt to classify the genus *taniwha*, but will simply say that they are divisible into two great classes; namely, those possessed of supernatural powers, and who were probably connections of the dragon of Wantly, and those who were merely reptiles. As to this latter class, I can say positively that they cannot now be found in New Zealand; but it would seem that there was a period in the history of the Maoris when they were to be found even by those who did not seek their society.

Of such was the reptile Tutae-poroporo, whose home was in the Whanganui River, not far from the town of that name. This notorious man-eater was slain by that stout warrior, Ao-kehu, some twelve generations back, and the method employed to achieve this great feat was simple in the extreme. So many canoes had been upset, and the crews eaten, that it became a necessity that the monster should be destroyed; and, as usual in such cases, the hour brought forth the man in the person of Ao-kehu, who, armed with a *mirotuatini*,\* obtained the services of a brave crew and paddled his canoe slowly towards the home of the monster. When the *taniwha* rose to attack them, Ao-kehu, who was standing in the bow of the canoe, dived down its throat, narrowly escaping its teeth, and straightway started to cut his way out in a manner exceedingly unpleasant to Tutae-poroporo. I need hardly say that Ao-kehu freed himself from his living tomb, and that the *taniwha* died during the operation.† I am willing to admit that this tale borders on the marvellous, and it may be that there are people who will not believe: but to such people I say, is not Arapeta Tamumu, now or lately living, a direct descendant of the hero, and has he not invariably vouched for the truth of my story? I have heard the Maoris discuss the tale of Jonah and the whale, and the conclusion at which they arrived was very much in favour of the legend of Tutae-poroporo and Ao-kehu. They said, "We know that *taniwha* do swallow men, and we also know that whales do not; therefore, if a whale swallowed Jonah, it must have been by accident, and this we do not believe."

The man-eating *taniwha* of the highest order are those of which Sir George Grey has written, viz., Hotupuku, Pekehaua, and others, all of whom were slain by the valiant tribe of Ngati-Tama. There are circumstances connected with the slaying of these reptiles that will bear repetition, inasmuch as the tale told by the Arawa people is so vivid, and the details so natural, that one does not like to believe that the whole affair is a mere effort of imagination.\*

†See the full story, J. P. S., Vol. XIII., p. 94.

\*A wooden blade with a cutting edge of sharks' teeth.

\*We are inclined to say, rather is it the localization of tradition brought from far Hawaiki, with details added to fit in to local circumstances.—ED.

In the very early days of the Maori occupation of New Zealand friendly visits among the neighbouring tribes were not uncommon, for at that period the custom of killing and cooking casual visitors had not become fashionable : hence it was that the Arawa of Rotorua frequently visited their relatives in Taupo, and received visits in return. For a time all went well, but suddenly a number of these travellers were found to have disappeared, and were never seen again by their sorrowing relatives. It was at first supposed that the lost ones had extended their visit to other and more distant tribes ; but when those who, fortunately for themselves, had taken the path across the Kaingaroa plain and returned safely, but without intelligence of their missing friends, then it became certain that some evil agency was at work.

In due time rumours that men were missing reached the ears of the brave Ngati-Tama, who lived at Motu-whanake ; and they, fearing neither man nor *taniwha*, went out to discover who it was that had disturbed the peace of the country. Fortunately, they took the old warpath that led to Te Kapanga on the Whirinaki stream. When near to this place they heard a noise like thunder that seemed to proceed from the ground, but they could see nothing, and advanced cautiously until they came to the old track between Taupo and Rotorua. Here they halted, and for the first time saw the *taniwha* Hotupuku travelling through the snow grass in their direction. At this surprising sight the warriors, brave as they were, fled with such speed that they succeeded in reaching Motu-whanake, where they related their adventures to the chiefs and elders of the tribe, who could now account for the disappearance of so many travellers. The result of this knowledge was that the Ngati-Tama held a great meeting to discuss the situation and consider how they should destroy the common enemy. The warrior chief Pitama listened to each and every speaker's views, and then ordered a strong rope to be made ; and, when this had been done to his satisfaction, he selected 140 men to accompany him to the lair of Hotupuku, to which place they carried the rope and also some wood wherewith to construct a snare. With great wisdom Pitama chose a day for his operations on which the wind blew from the cave of the *taniwha* towards the site chosen for his snare. The reptile was therefore unable to scent the approach of the party, and thus allowed them to complete the work in hand. When the work was finished they all returned to their homes, but on the following morning the wind had changed, and was blowing towards the home of the *taniwha*. This was the condition desired by Pitama, who at once proceeded with his warriors to the scene of action, and there divided them into two parties, one of

which took charge of the rope and was directed to pull tight the noose whenever the monster should have been caught therein, while the other party were to hold themselves in readiness to rush in and destroy it when the time arrived.

Pitama reserved to himself the most dangerous part of the performance, viz., that of leading the *taniwha* into the snare. As he drew near to the cave, he felt the ground tremble under his feet, and by these signs knew that his enemy was astir, and had detected the approach of his victims; he had not long to wait, for soon he saw Hotupuku coming towards him. Then Pitama turned and fled, closely pursued, and when near the snare slackened his speed in order that the monster might not turn aside and attack his men, and by so doing escape the snare. With this possibility in his mind, Pitama allowed his enemy almost to seize him and then bounded through the noose, closely followed by Hotupuku. The seventy men were, however, on the alert, and, even as he passed through the snare, Pitama shouted "*Takiritia!*" and the rope tightened about the neck of this enemy of mankind, while the other party, shouting its battle cry, rushed in with spear and stone axe, and soon the *taniwha* was not only killed, but cut up ready for the oven.

The story as told by the Arawa enters a good deal into detail, and relates *inter alia*, that the bones and weapons of those previously eaten were found inside the reptile. The narrative goes on to state that Ngati-Tama ate up this *taniwha*: but as to this part of the tradition I do not feel clear, because if they did eat the *taniwha* it was a most deadly insult to all of those whose relatives had been eaten by that reptile; since the act would enable them to declare with perfect Maori propriety that they themselves had eaten those men and women.

After the destruction of Hotupuku the Ngati-Tama, proud of the reputation they had thereby acquired, began to look for other *taniwhas*, and while in this frame of mind received information that there was yet another reptile at Te Awahou, who was known to the tribes of Rotorua by the name of Peke-haua. This particular *taniwha* had not, so far as was known, eaten anybody, but he clearly belonged to the man-eating species, and might commence at any moment. To this end Pitama visited that tribe of the ancient people known as Te Ao-rauru, and asked their permission to kill Peke-haua. The request was granted, and as a preliminary measure he went on to examine the deep pool in which the monster had taken up his abode. On his return he ordered his tribe to construct a strong *taiki* (wicker work basket), and taught them how to weave in feathers with the wicker work. When all

was ready he called the people together, and explained to them the plan on which he intended to act. He explained that the smaller rope would be for himself, and the larger one for the *taniwha*. "I am," said he, "about to descend into the pool; if I jerk the smaller rope know that I am pursued by the *taniwha*, and in such case pull me swiftly to the surface. If, on the other hand, I jerk the larger rope you will know that I have succeeded in attaching it to the *taniwha*." When Pitama had given these brief directions, he invoked the aid of his tribal gods, entered the *taiki*, and was lowered into the water. Then and there only did the tribe perceive why he had caused them to weave feathers into the wicker work, for by that means was the water kept out of the basket.

Pitama went down and down, until he had passed right through the darkness, and it had once more become light, and also he perceived to his great astonishment that he had passed through the water and come out on the other side. Very carefully he stepped out of his basket, and looking about him, saw the *taniwha* fast asleep. Pitama now uttered a very powerful spell, which had the effect of making his enemy sleep even more soundly, at the same time he raised the head of the monster and placed the strong rope round its neck; he then jerked both ropes and entered the basket. Probably Pitama was actuated by a desire for fair play, but whatever the reason, he caused the *taniwha* to wake just as he stepped into his basket, with the result that the monster pursued him, and they both came to the surface together, where, undismayed by his own danger, the brave chief called to his tribe to haul in the slack of the rope, so that Peke-haua might not be allowed to dive again to the bottom. Then came the tug of war. All Ngati-Tama strove in vain to lift Peke-haua out of the water; but their united strength was insufficient for the purpose. The utmost that they could accomplish was to drag him into the creek, which to this day is called Peke-haua, and there he was despatched.

So far the *Rau-hokowhitu* (170 twice told, i.e. 340 men) of Ngati-Tama had gained much glory, but pride goeth before a fall, and so it came to pass in this instance, for the same men marched to the blue lake Tikitapu and there slew Kataure, the harmless pet *taniwha* of Hine-mihi, a noble descendant of Tu-o-Rotorua. Her tribe rose to avenge this injury, but in the battle that followed they received such rough treatment that but few returned to tell the tale. The survivors were, however, successful in enlisting the sympathy and aid of Tu-te-ata and Apu-moana, and these chiefs, having the whole power of the Arawa at their backs, defeated the Ngati-Tama at Te Wai-whiti-inanga with such loss that the survivors fled to Whare-



puhunga and Kake-puku, in the Waikato district, and were not again heard of as hunters of the *taniwha*.

There are *taniwha*, especially those of the sea, who are held to be the ancestors of men. Such was Paikea-ariki, who, when called upon by Kahutia-te-rangi, came promptly to his assistance in mid ocean and landed him safely at Ahuahu. This incident in the career of the great ancestor of Ngati-Porou was brought about in the following manner:—Ruatapu, one of the sons of Uenuku-rakeiora, while engaged in flying his kite, thoughtlessly climbed on the roof of his father's house. Now, from any Maori point of view, this was an exceedingly foolish action, for Uenuku was a sacred chief of the highest rank, and therefore to climb over his head was in itself sufficient to deprive him of a portion of his *māna*. For this reason, when Uenuku heard the footsteps above him, he demanded to know who the offender was. The young man, who realised the gravity of his offence, replied, "It is I, your son Ruatapu." Then Uenuku said in his wrath, "It is not for you, the base born, to tread my roof, though your brother, the noble-born Kahutia-te-rangi, might do so." This reply was a bitter affront to Ruatapu, inasmuch as it referred to the fact that his mother, Pai-mahutanga, had been captured at the great battle of Te Moana-waipu. She had been a woman of the highest rank, but being a captive, she was, of course, a slave, and the taint had descended upon her son, who had degraded his father by merely walking on the roof of his house.

The rebuke administered to Ruatapu had the effect of rousing the worst passions of the Maori nature, and he quickly resolved on an extensive scheme of vengeance, which he intended should embrace the whole tribe. To this end he set to work to make a canoe, which has since been known by many names, namely, "Te Huri-pure-i-ata," "Tu-te-pewa-a-rangi," and others. When the canoe was ready for sea he invited the elder sons of all the chiefs of his father's tribe to join him in the trial trip. Kahutia-te-rangi accepted willingly enough, for they were ignorant of the murderous intentions of their fellow tribesman. Ruatapu took up his position in the bilge of the canoe at the place where it is usual to bale out the water, and where he had bored a large hole, so shaped that he could plug it with his heel. When the young men had paddled almost out of sight of land, Ruatapu removed his heel and the canoe began to fill. His companions, who believed that the plug had been removed by accident, rushed forward to stop the leak; but Ruatapu seized his spear Tu-a-ro-punga, which he had hitherto kept concealed outside the canoe, and killed all of those who came within reach, until at last the canoe turned over. Of those who were either speared or

drowned on this occasion the names of a few only have been preserved by tradition, namely, Haeora, Pipi, Tawhai, Whetoi, Rere-i-runga, Tupeora, and Tamahina. Kahutia-te-rangi alone escaped death, by virtue of his *māna*, for all that his ancestors had ever possessed of this particular virtue was concentrated in the person of this young chief. His mode of procedure was simple: he first used a powerful *karakia* known as "Whaka-ahuru" in order to retain the natural heat of his body, notwithstanding his long immersion, and he then used the *karakia* "Whakakau" to compel the attendance of his ancestral *taniwha*, Paikea-ariki, Whainga-ariki, Hurumanu, and Whakataka, who were thus called to his assistance. Paikea came at his call and landed the chief safe and sound at Ahuahū; and from that day Kahutia discarded his own name and took that of Paikea, out of gratitude to his *taniwha* ancestor, and by this name he is known as the ancestor of all the East Coast tribes.

I have myself seen men who were descended from *taniwhas* of a certain type, for I do not wish it to be inferred that their ancestors were either man-eaters or lizards. From the description given to me by their descendants, I should judge that the ancestor in question was a water spirit that scarcely differed from man in outward appearance. The tribe who claim this distinguished ancestry are the Ngati-Hine-hika, who own that classic ground, the Whakapunake mountain and the Reinga falls, on the inland road from Gisborne to Te Wairoa.

The history of the tribe is as follows:—Their ancestor, Tanekino, came to the district some fifteen generations since, and was seen and loved by one Hine-korako, a female water spirit, who was one of the tribe of *taniwha* who lived in the Wairoa river under the falls of the Reinga. The lady herself was sixth in descent from Iwara, a *taniwha* of great *māna*, who was sufficiently human to reproduce his species and die of old age at the appointed time, a circumstance that has not hitherto come within my *taniwha* experience. Love being a great leveller, the lady waived her illustrious descent and became the wife of Tanekino. All went well until her son Tuarenga was born, but then the other women of the village began to make mischief, in the manner peculiar to women, by sneering remarks about *taniwha* mothers and their general unfitness for the duties and cares incidental to maternity. The result of this system of annoyance was that Hine-korako, unable to endure the taunts of her own sex, left both husband and child and returned to her watery home under the Reinga falls.

Since that remote period she has, however, kept watch and ward over her descendants, making her presence known whenever their

interests demanded the exercise of her supernatural powers. The last occasion on which she intervened to save them was during a great flood in the Hangaroa river, when Ngati-Hine-hika were flooded out of their homes at midnight and attempted to cross the river to a village on higher land. They had, however, miscalculated the strength of the current, and, despite their exertions, were swept down almost over the falls. At this terrible moment, when face to face with death, an old man so far retained his presence of mind as to call upon Hine-korako to save them. Instantly the downward course of the canoe was arrested, and it began to move slowly up stream without the least effort on the part of the paralyzed crew, who realized that once again their *taniwha* ancestress had intervened and saved them from certain death. It is not necessary for me to believe this tale exactly as told, nor do I ask my readers to give it credence so far as the supernatural is concerned, but I do ask them to believe absolutely that the descendants of Hine-korako will greatly despise any man who doubts any portion of the tale as told to me, and most certainly will not class him in the list of reasonable beings.

Of the *taniwha* possessing supernatural powers the best specimens will probably be found in Taupo, and of these Horo-matangi and Huru-kareao are *facile princeps*. They are *taniwha* of extraordinary *māna*, and would seem to be in sympathy with those great chiefs Te Heuheu and Here-kiekie, probably for the reason that men of their rank, being sacred in the eyes of gods and men, might take liberties even with *taniwhas*: But woe to the man of inferior rank who ventures to take liberties with the unwritten code of *taniwha* laws: instant death would be his portion. Not even the *māna* of a chief nor the invocation of a *tohunga* will always avail against a *taniwha*, for neither one nor the other sufficed to save that grand specimen of a New Zealand chief, Te Heuheu Tukino, who, with many of his tribe, was overwhelmed by a landslip at Te Rapa in 1845. Mere *Pakehas* adopt the commonplace theory that these people were destroyed by an ordinary landslip, but the Maoris, better instructed on that point, and knowing the peculiarities of their own land, hold that Horo-ma-tangi was the cause of the disaster, and in memory thereof call themselves the Huri-taniwha.

Concerning Huru-kareao, it is recorded that he was under the *māna* of certain women of Roto-aira, and they, having been insulted by the people of Rotorua, invoked the aid of this *taniwha* and his confreres, with the result that the offenders received short shrift, for their *pa* was sunk beneath the waters of the lake. Modern scientists are apt to account for all such occurrences by reference to volcanic disturbances, but the Maori insists that the *taniwha* are alone responsible for the mischief.

From time immemorial Horo-matangi had been the custodian of the *māna* of Lake Taupo, aided in all his acts by his familiar, the man *taniwha*, Ati-a-muri, who may be seen paddling his canoe in the dusk of the evening on the look-out for unwary strangers. The home of Horo-matangi is said to be at no great distance from the island of Motu-taiko, and rarely will a canoe attempt to cross the lake in a direct line from Toka-anu to Tapuae-haruru, and wisely so if the tales told be true. There are men now living who, taking advantage of the presence of a well-known *tohunga*, did actually make the attempt, and also received a wholesome lesson for their temerity, which they did not forget; for be it understood that those who would cross the path of a *taniwha* must have very great *māna*. Indeed, it is known that the only human beings who dare brave the wrath of Horo-matangi are Te Heuheu and two women, who are probably female *Arikis*.

The following narrative was given to me by one of the adventurous band, and I will relate it as nearly as possible in his own words. "When we left Tapuae-haruru the water was smooth and there was no wind, so we steered direct for Toka-anu; but our hearts were troubled, and as we neared the house of the *taniwha* we quickened our stroke and looked neither to right or left, nor did anyone speak a word to his fellows. Suddenly the canoe ceased to move forward, and began to spin round and a large rock appeared above the surface of the water. This we knew to be Horo-matangi, for the reason that *taniwha* can take any shape they may please. In another moment we should have been lost, but our *tohunga* was equal to the occasion. He took a hair from his head and dropped it into the water, and as he did so he muttered a brief invocation to the gods. In a moment the water became quiet, and we realised that the *māna* of the *tohunga* had mastered the *taniwha*; but though comforted by this conviction we went on our way in fear and trembling, and did not feel safe until we found ourselves in shallow water."

Of late years, since Europeans have crossed the lake at all hours and in all directions, even the Maori at times may take the direct route, but he decidedly prefers to have a *Pakeha* with him in such case, for it is a matter of notoriety that *taniwha* have no *māna* over the *Pakeha*, and the Maori recognised that he may take liberties while in such company that would otherwise be impossible.

As to the Ati-a-muri. This man *taniwha* does not appear to be personally dangerous to human beings, his business is rather to decoy the unsuspecting traveller within the reach of Horo-matangi. He is therefore to be feared in the dusk of the evening, at which

time it is his habit to paddle about in a spectre canoe, and visit the several *kaingas* on the edge of the lake, but approaching only sufficiently near for the outline of his canoe to be seen. By these means he has often deceived the people of the villages, who, hearing the measured strokes of the paddles, would turn out to welcome the supposed visitors with loud cries of "*Haere mai*," until at last the ghostly vision would fade out of sight, and disappear in the growing darkness, leaving the old and learned of the village alive to the fact that Ati-a-muri had once again tried to lead the unwary to certain death.

No longer as of old do *taniwha* of the Peke-haua and Hotu-puku type decimate whole districts, but amidst the natural wonders of Taupo may yet be heard strange tales concerning the savage Horo-matangi, and the cunning of his familiar Ati-a-muri. There is also a strange connection between these two *taniwhas* and certain dogs who are said to haunt the high land above the Karangahape cliffs; but what particular position these dogs may occupy in the economy of nature, is by no means clear, for it would seem that no one has ever seen these animals. Indeed, their very existence depends on the statement, that when the mist lies thick on the hills two dogs may be heard barking on the high land above Karangahape, and that those who have been sufficiently curious to visit that place in order to investigate the phenomena, have found only two large stones. The presumption that these stones are actually the dogs that bark when the mist covers the hills, seems hardly well-founded; but it may be that the *tohunga* of the Taupo tribe have information derived from uncanny source and that these stones are really goblin dogs who take that form when occasion demands; I will therefore offer no opinion on the point. It is said that these dogs are on terms of the closest intimacy with Horo-matangi, who will resent the smallest familiarity with them as an infraction of the *tapu*. For instance, anyone inadvertently pointing his paddle at the mighty bluff of Karangahape does that which might endanger the lives of all those in the canoe. But the man who, from sheer recklessness challenges the power of the whole *taniwha* clan by calling "*moi! moi! moi!*" simply invites immediate annihilation. Now it was this very thing that a certain friend of mine did, moved thereto by a direct impulse from Satan himself, and the effect was disastrous. The crew of the canoe, who would have looked death cheerfully in the face had it come in an ordinary manner, were simply paralyzed by the audacity of the act, and gave themselves up as lost; but after a while, finding that both winds and waves remained in their normal condition, they were induced to continue

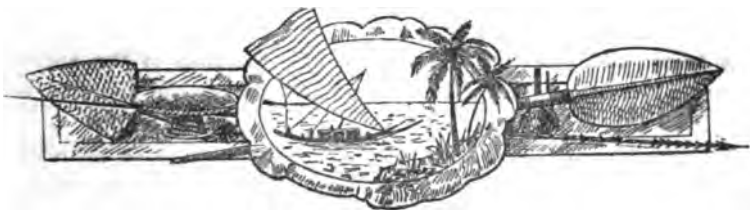
their journey and arrived safe and sound at Toka-anu. This was a result so unexpected, and so contrary to previous experience, that a meeting was held to discuss the fact that they were all alive, and the conclusion at which they arrived did them credit. It was, that *taniwha* have no *māna* over Europeans, and therefore the fact of having one of that godless and unbelieving race in a canoe, was beyond doubt a protection, and such being the case it was advisable to bear with those little eccentricities of character which, under other circumstances might render the *Pakeha* a very unsafe companion. Kawhia has the reputation of being the home of quite a tribe of *taniwha*, no less than fifteen in number. They are called Ngai-te-heke-o-te-Rangi, and with the exception of one, namely, Ngataratu, who is a devourer of men, they are of kindly disposition, and are said to save all those from drowning who call upon them in the orthodox manner. Their dwelling-place is at Te Mahoe, on the Wai-harakeke arm of the harbour, and it is related that those who have had occasion to pass by that place in their canoes have heard a noise like the shutting of a door. Tradition affirms that Ue-kaha was the only man who ever visited the actual home of this tribe. It would seem that he was spearing *patiki* (flat fish), and was led on and on, until suddenly the ground gave way under his feet, and he found himself in a spacious cavern, wherein there was no water, but many *taniwha* were lying about. These monsters treated Ue-kaha well, and kept him with them for a whole week, meanwhile his tribe had given up any hope of seeing him again; but before the death *tangi* could be held a spring burst forth close to the village, and at the first gush of water out popped Ue-kaha, his hair matted with water-weed, but otherwise well in both mind and body.

Tawake-tara, who of old held sway under the shadow of the west side of Pirongia mountain—that is on the high road of all those who travel between Alexandra and Kawhia—was a *taniwha* of the man-eating persuasion, and a rival of Hotu-puku. A number of travellers had disappeared in a manner altogether unaccountable, inasmuch as none of the neighbouring tribes had, so far as could be ascertained, been entertaining their friends. As, however, no man of rank had as yet disappeared, very little stir was made about it, for men must die at some time or other; and if there was foul play, well the secret could not be kept for ever, and vengeance could then be taken, even to the extinction of the offenders. At last, however, a young chief called Te Kiritara was missed, and the wrath of his tribe could no longer be contained, and two famous warriors, Te Whatu and Te Ngaupaka, were sent out to investigate the mystery and decide on what tribe their vengeance should fall. *En route* the matter was

---

made clear, for the two men caught the *taniwha* in the act of devouring a victim, and being made aware in this fashion of the sort of enemy with whom they had to deal, they reversed matters by killing Tawake-tara.

To the old type of Maori, and in many instances to their modern representatives, the world is full of uncanny things instinct with a life derived from the demons who occupy the outer world, and having little, if any, connection or sympathy with man or his pursuits. Such things are, of course, invisible to the European eye, and not even conceivable by the prosaic Anglo-Saxon, whose training is in itself sufficient to prevent him from either seeing or appreciating those supernatural manifestations which are but ordinary incidents of Maori life.



## THE LAST OF THE NGATI-MAMOE.

---

### SOME INCIDENTS OF SOUTHERN MAORI HISTORY.

---

By J. COWAN.

**P**ROBABLY no section of comparatively recent Maori history is so deficient in recorded detail as that which relates to the conquest and final extinction of the Ngati-Mamoe tribe, in the extreme south of the Middle Island of New Zealand. It is now at least a generation too late to gather the full story of the Ngai-Tahu—Ngati-Mamoe conflicts. Such men as the late chiefs Paitu, Rawiri Te Awha, and other well-schooled natives of Murihiku could have given much information on this subject had European historians taken the work in hand in time. Just a few fragments are now to be collected from the elders of the Murihiku people, in whom the strains of conquerors and conquered are blended. While visiting some of the Maori settlements in the south this year, I gained a little information regarding the subjugation and dispersal of the Ngati-Mamoe, chiefly from Tiemi, Kupa Haereroa, and Hone Te Paina, the two best-informed elders of Colac (Oraka) Bay, a small settlement on the shores of Foveaux Strait. Kupa Haereroa claims descent, on his mother's side, from Rakaihaitu, one of the very early Northern chiefs who explored the South Island, and whose name is preserved in the proverbial expressions, "*Nga-waipuna-karikari-a-Rakaihaitu*," (the water-springs dug out by Rakaihaitu, *i.e.* Wakatipu and other Southern lakes), and "*Nga-whata-tu-a-Rakaihaitu*" (the lofty food-storehouses of Rakaihaitu), in allusion to the cliffs of the South Island coast. Forty years ago Kupa was accustomed to visit Lake Manapouri (or Moturau, as some of the natives call it), "The Lake of a Hundred Islands," and Te Anau, in company with Rawiri Te Awha, who lived, and fished, and snared birds, on the shores of the



great lakes, and who pointed out to him the sites of the ancient villages of Waitaha and Ngati-Mamoe, and narrated the story of the Ngai-Tahu conquests.

The extinction of Ngati-Mamoe as a tribe took place, as nearly as can be estimated, a hundred and fifty years ago, in the time of the noted chief Te Wera. History was but repeating itself, for Ngati-Mamoe had, a few generations previously, extinguished the land-tillers of the Waitaha tribe in the customary manner of the Maori. My notes deal chiefly with the Ngai-Tahu—Ngati-Mamoe fights, along the Waiau River (which drains Lakes Manapouri and Te Anau), and the southern and south-western shores of Te Anau.

Defeated in battle after battle in Murihiku, a section of the Ngati-Mamoe retreated to the western side of the Waiau River. One of their ancient rock-shelters is still to be seen, on Mr. Tapper's property, at Clifden, a remarkable wooded limestone "kopje." The place is a labyrinth of caves and galleries, and secret ways and thickly matted woodland. On the northern side, the limestone face is a series of shallow caves. Deep fissures penetrate the rocky hill; these were used as shelters and dwellings by the Ngati-Mamoe. A cave hereabouts was known as; "Te Ana-o-te-Ngarara" (the den of the monster); it was the fabled dwelling-place of one of those man-eating reptilian creatures with which the imaginative Maoris peopled many a gloomy cave and mountain. The remains of incinerated human bones, together with stone weapons and, impliments, have been found on the kopje; and the rock itself was a Maori Necropolis.

It was most probably early in the second half of the eighteenth century that these cave-dwellers were assailed by the Ngai-Tahu from the south-east, under the Chief Tu-te-kawa. An engagement took place in the neighbouring valley of Wai-harakeke, and the *tangata-whenua* fled to the rock-recesses. The warriors of Ngai-Tahu slew most of the Ngati-Mamoe, and such of the women and children as were saved were enslaved; their slaughtered relatives were cooked and eaten. The principal Ngati-Mamoe chief killed was Te Whetuki, who is described as a man of strangely wild aspect, covered all over with long hair.

When the fight occurred, two of the Ngati-Mamoe men, Makatawhio and Pani-te-kaka, were away eel-fishing at Lake Manokiwai (now known as Monowai),\* which finds an outlet into the Waiau River, some distance above Clifden. Unaware of the fate of their friends they paddled their *mokihi* raft, with its load of smoked eels,

\* The name of this lake, though so very Maori in appearance, was given to it by its discoverer, Mr. James McKerrow, afterwards Surveyor-General, from the Greek *mono* single, and Maori *wai* water—i.e., solitary-water (or lake.—ED.

out through the Manokiwai Creek and down the swift Waiau. They were about to land (just above where the Clifden suspension bridge now spans the river), when the unusual silence, and some indefinable sense of danger warned them that all was not right in the *pa*. All at once they saw a stranger, whom they immediately knew to be one of their inveterate enemies, stooping down to drink at the riverside. The Ngai-Tahu warrior saw them at the same moment, and shouting an alarm, sprang for his spear. Instantly the eel-fishers plunged their paddles deep into the water, and shot the raft out into the strong current again. Plying their paddles desperately, they swept down the river, and when the warriors of Ngai-Tahu rushed to the banks all they saw was the *mokihi* disappearing round a bend of the rapid stream. The two fugitives escaped and rejoined some of the rest of their much-harassed tribe, attributing their safety as much to the efficacy of the *karakia*, or incantations, to the gods which they repeated as they fled down the river, as to their prowess in paddling. A fragment of a song composed in memory of this adventure is handed down to this day amongst the Southland natives:

“Panapana tu tere poka  
Ko te wairua e moea nei  
Nau mai, ka whakaatu te rere  
Ki Waiau, ko Maka-tawhio,  
Pani-te-kaka.”

The next scene in the tragedy of the Ngati-Mamoe was on the southern shores of Lake Te Anau. This region, it may here be mentioned, had been originally peopled by some of the crew of the “Takitimu” canoe from Hawaiki. About twenty-four generations ago the “Takitimu” immigrants, under their chief Tamatea, settled at Tarahau-kapiti, near the base of Takitimu Mountain, and established *kaikas* around the foot of Te Anau, where eels and birds were abundant. One of these villages was O-whitianga-te-ra (the place of the shining-sun), close to the southern corner of the lake, where the Waiau River takes its exit. Here was a noted *pa-tuna*, or eel-weir, where great quantities of the lake *tuna* were taken. Another settlement was Te Kowhai, close to the present township of Te Anau. One of these lakeside villages in later years was the *pa* of Tu-te-makohu, a chief of Waitaha. A memory of the sailor-chieftain of “Takitimu” is preserved in a present-day proverbial expression—“*Te whakatakanga o te karehu a Tamatea*” (in allusion to the tattooing of Tamatea), used by the Ngai-Tahu in reference to the Murihiku people. Tamatea and his followers, while here, discovered soot obtained from the bark of certain trees made an excel-

lent indelible blue dye or pigment (*karehu*: North Island, *ngarehu*), for tattooing. The pit or hole made for burning the bark, etc., was called "*Te rua o te moko*" (the pit of the tattoo). This, say the Maoris, was the origin of the phrase "*Te Rua-o-te-Moko*," used as in reference to the country round Te Anau, and now often applied by the Southland natives to the region extending from the lakes to the west coast. Tamatea's tattooing was, no doubt, very different to that seen on the faces of old men of the present day, and was probably identical with the Tahitian and Marquesan patterns of rectilinear devices, as described by Herman Melville in "*Typee*," and observed half a century later by Robert Louis Stevenson, whose two-line picture of a Marquesan chief in one of his South Sea ballads might well apply to Tamatea:

"Round all his martial body and in bands across his face,  
The marks of the tattooer proclaim his lofty place."

In the South Island are still to be seen some of the elders of Ngai-Tahu—notably two old men at Moeraki—tattooed in parallel straight lines across their cheeks, a fashion unknown in the North. Though they have forgotten its origin, this is the old, old *moko* (? *moko-kuri*) the last relic of their Eastern Pacific fatherland.

The shores of Te Anau, Manapouri, the Mavora Lakes, and the country round the bases of the Takitimu Mountains, were the last inland retreats of Ngati-Mamoe. After these defeats at Te Ihoka, Clifden, and elsewhere, a considerable body of them fled up the Waiau, and rested awhile at Te Anau. Here they were building rafts of *korari* (flax-stems), and *raupo*, in order to cross the lake, when their relentless pursuers suddenly came upon them. A number of the Ngati-Mamoe succeeded in crossing to the northern side of South Fiord, and escaped into the forests; but the majority of the fugitives were delayed by the construction of a large *mokihi*, which was not finished when Ngai-Tahu attacked them. The final encounter took place on the western side of the lake, near the southern point of the entrance to the South Fiord. Here most of the Ngati-Mamoe were killed, amongst them their chief, Pukutahi. The leader of the Ngai-Tahu expedition was Te Hau-tapa-nui-o-Tu. The survivors disappeared into the gloomy forests, and never again man's eye beheld them. It is supposed that they made their way on their rafts up the lake to the Middle and North Fiords, and thence worked across to the West Coast Sounds—Caswell, George and Bligh Sounds, and possibly Milford.

About the time that these events were proceeding in the Lake Country, and perhaps shortly afterwards, the coast-dwelling remnant

of Ngati-Mamoe were defeated and dispersed on the shores of Preservation Inlet. One of the last Ngati-Mamoe *pas* was that which stood on Matauira Island; this *pa* was taken, and nearly all its inhabitants slain. Another spot where the unfortunate tribe were slaughtered was on the beach of the Inlet, near the present township of Oneroa. On the invader's side, one of the most redoubtable of the Ngai-Tahu warriors, a Samson-like chief named Tarewai, was killed. He was of great stature and herculean strength, and his favourite weapon was a club made from the jaw-bone of a sperm-whale. A curious stratagem, often employed in Maori warfare, was successfully practised on the Ngati-Mamoe on the shores of the Inlet. A Ngati-Kuri chief named Maru, dressed in a rough *pokeka*, or cloak, of *toi*-leaves, acted the part of a seal gambolling on the beach, in the early morning, and succeeded in decoying the Ngati-Mamoe down on the sands, armed only with their cutting-knives of obsidian. Their concealed enemies suddenly rushed upon them, cut them off from their fort, and slew nearly all. The few survivors fled in the direction of Dusky Sound. Some of the Ngati-Kuri pursued them even there. On the western side of Resolution Island (Tau-moana), they captured and killed a Ngati-Mamoe woman named Taki-te-kura.

These events apparently occurred shortly before the visit of Captain Cook to Dusky Sound, in the *Resolution* in 1773, when the navigator spent six weeks in the fiord, repairing his ship and refreshing his crew. According to Hone Te Paina and Kupa Haereroa, the chief Maru, who had so successfully played the seal on the beach at Preservation, pursued the Ngati-Mamoe remnants in his canoe, and was living in Dusky Sound when Cook arrived. The natives who boarded the *Resolution* in Pickersgill Harbour, as related by Cook, are considered by Te Paina to have been Ngati-Kuri, with perhaps Ngati-Mamoe wives. Maru, Te Ao-paraki, and a woman named Ki-mai-waho, are stated on the same authority to have been the principal inhabitants of Dusky Sound at that time; it may have been Maru who went on board the *Resolution*, after performing an incantation at the ship's side ("the chief took a small green branch in his hand and struck the ship's side several times, repeating a speech or prayer; when this was over he threw the branch into the main chains, and came on board," *Cook's Voyages*). It was the same chief who presented Cook with a green-stone axe. When Vancouver visited Dusky in 1791 no natives were seen.

From 1773 to about 1842 there is no reliable record of native occupation in these West Coast Sounds. In, or about, the latter

year a sealing schooner, commanded by Captain Howell, sailed into Bligh Sound one night and dropped anchor. To the surprise of the crew fires were seen ashore. Early in the morning a boat's crew landed to make investigations. A Maori dwelling was found, and in it some mats, a whalebone club, and other articles, but the occupants of the lone *kaika* had fled to the depths of the forest. The tracks of the Maoris were followed for a short distance into the bush; but Howell's native sailors did not venture far, fearing to fall into an ambuscade, and contented themselves with taking away the *patu-paraoa* and a mat as relics of the phantom tribe.

The shores of Lake Ada, in the Arthur Valley, some miles above the head of Milford Sound, were probably the last habitat of the lost Ngati-Mamoe. Traces of these fugitive children of the mist were found here as lately as 1872. In that year Kupa Haereroa, and a number of other Maoris from Colac Bay, sailed round to Milford on one of their sealing expeditions. Leaving their long sealing-boat at the head of the Sound, Kupa and his companions explored the Valley of the Arthur, and went eel-fishing on this lonely lake. They swam the (then unnamed) Arthur River, and would have been the discoverers of the Sutherland Falls but that the bulk of Mount Pillans shut it off from their view. At first they imagined they were the first to break into this great wilderness, but soon after leaving the mouth of the Arthur they were astonished to discover three prints of naked feet in the mud beneath a cliff. They inspected these mysterious impressions with much the same emotions as Robinson Crusoe did the footprint on the sand, and on their way up the defile they kept a careful watch for any other trace that would put them on the trail of the supposed Ngati-Mamoe. On the shores of Lake Ada they found in several places indications that primitive man had had his habitation there. Under overhanging rocks they came upon deserted sleeping-places surrounded by rows of stones, and ashes of long-cold cooking fires. At one of these camps there was a separate and smaller sleeping-place, indicated by stones arranged in an oblong shape, somewhat apart from the other quarters. Kupa remarked to his companions "That must have been the bed of the chief." But this was all, and with the exception of a number of battered axe-heads of nephrite, that Donald Sutherland discovered some years ago when clearing the site for his house at the head of the Sound, no trace has since been found of the vanished tribe.

The Westland section of the Ngati-Mamoe were probably almost exterminated about the same time as the Waiau branch were being dispersed at Te Anau. It is said that a few of the West Coast tribe succeeded in escaping southwards in the direction of Jackson's Bay,

Big Bay, and Milford Sound. Until a few years ago it was thought possible that some members of this Ishmaelite tribe might yet be found living in the remoter recesses of Fiordland, still wrapped in the darkness of the stone age. This romantic hope has now, however, been completely dispelled. But sometimes a Southern native will be heard expressing a fanciful belief that the Ngati-Mamoe still haunt the great forests of the West. Says a Ngai-Tabu Maori: "A remnant of that people may be living to this day in the mountains of Te Rua-o-te-Moko, in the regions of the frost. Who knows? They were an *iwi-kohuru*—a treacherous tribe—and given to ambuscades. And when pursued their wise men would repeat *karakias*, and invoke the gods of the air, and dense fogs and mists would then descend and hid them from their pursuers, and they would escape into the depths of the forest. The mists were their salvation (*na te kohu i whakaora*). This is the reason that they are not now seen."



## TE KORERO MO NGARARA-HUARAU.

NA MAJOR H. P. TU-NUI-A-RANGI.

**K**O te kainga i noho ai tenei taniwha, kei Wai-marama, kei Here-taunga. Ka noho nei, a, ka roa, ka puta te aroha ki tona tuahine, ki a Pari-kawhiti. Ko te kainga o te tuahine kei Wai-rarapa. Kaore a Ngarara-huarau i mohio, kei hea tona tuahine e noho ana, engari katahi ka pihongia ki nga hau. Ka pau nga hau te pihongi, ka tae ki te hau tonga ka rangona e ia te kakara o tona tuahine. Katahi ka haere mai ma te moana, me te pihongi haere tonu mai; tae rawa ki te ngutu-awa o Pahawa, kua tuku atu te kakara o tona tuahine i te hauauru. Ka haere atu a Ngarara-huarau ma roto i te awa o Pahawa. Ano ka tae ki te ngutu-awa o teteahi awa, ka kite ia i te rere; he nui te tikitike. Ka oho tona mauri, e kore ia e eke ki runga. Ka huaina te ingoa o taua awa ko Mauri-oho-o-Ngarara-huarau, i taua ra i karangatia ai taua ingoa tae noa mai ki tenei ra.

Heoi, ka rere te taniwha nei, kia eke ia ki runga. Kihai i eke. Ka tu ona waewae ki waenganui o te pari, ka tupeke ake nga waewae o muri, ka tu ki te tūnga o nga peke; katahi ka rere, ka eke ki runga. Ka haere i roto i taua awa eke noa ki te upurangitanga ki roto o tetahi hiwi, ko Maunga-rake te ingoa. Ka eke ia ki runga, ka rongoi te ngenge, ka whakatuapuku i tona tuara. He mea mohio e nga tangata ki te openga o nga peke i te whenua, ka tapaia te ingoa o taua wahi ko Hau-tuapuku-o-Ngarara-huarau.

Ka haere ia, ka tae ki tetahi awa, ko Koura-rau te ingoa, 10 *maero* pea te matara mai i te wahi i noho ai tona tuahine. Ka noho i roto o Koura-rau. Ko te tikanga o tenei ingoa, he nui no te koura-wai o roto i taua awa. Heoi, ka noho nei te taniwha, ko tana mahi, he patu i nga tira haere; ara, he kai i nga tangata, horopuku tonu, ahakoa he kawenga ta te tangata, ka horomia pukutia e taua taniwha—ahakoa he tamaiti i runga i te bakui e waha ana, ka heke tahiri raua ki roto i te kopu o te taniwha nei—ahakoa nga tokotoko me nga taiaha, ka pau katoa te horo.

Ka mahara mai nga iwi o te taha moana, ki nga tira o reira, kei nga kainga o uta e noho ana. Ka pera hoki te mahara o nga iwi o uta nei ki o ratou tira i ahu atu ra ki te taha moana, kei reira e araitia ana e te tupuhi o te moana te tae ki te mahi kai moana hei maunga mai ma ratou ki o ratou kainga i uta nei. Kaore! kua pau i a Ngarara-huarau.

No muri mai ka kitea e etahi tangata, kua noho he taniwha ki roto o Koura-rau. Ka haere te rongo o te matenga o nga tangata o Wai-rarapa ki te tai-rawhiti, katahi ka mohiotia e nga iwi o reira, kua ahu mai a Ngarara-huarau ki te upoko o te motu nei. Ko tana mahi ano tenei i Wai-marama, he huna i nga tangata o reira. No te haerenga atu nei o Ngarara-huarau i Wai-marama, ka ora nga tangata o reira. Ka mauria atu te rongo e nga tira haere, ka rongo nga tangata o Here-taunga kua mate nga tangata o Wai-rarapa, ka mauria mai hoki te rongo o nga mahi a Ngarara-huarau i Wai-marama, ka rongo nga iwi o Wai-rarapa nei.

Heoi, ka rapua e nga iwi o Wai-rarapa nei he ritenga e mate ai a Ngarara-huarau, a, ka kitea, koia tenei: Me mounu kia puta ki waho i tona rua i noho ai, a, me taki haere kia uru ki roto ki tetahi ngaherehere. Ko taua ngahere me tapahi he umu mo ia rakau, mo ia rakau, ko tetahi taha me waiho kia mau ana. Ko nga rakau e tu ana i te taha o te huanui ma te auta haeretanga a te taniwha e turaki nga rakau, a, ma te hinganga o tetahi rakau ki runga i tetahi rakau ka turaki, a, ka tamia, ka kore e tino kaha; hei reira ka werowero ai ki te tokotoko, ki te huata, me te whiu ki nga patu me nga pou-whenua, a ka mate ia. Heoi nga whakamaramatanga mo te ritenga e mate ai; me nga karakia ki to ratou atua.

Heoi, ka whakaetia e te iwi enei ritenga katoa. Katahi ka whiria he taura. Ka oti, ka tapahia haeretia nga rakau o te taha o te huanui hei haerenga mo Ngarara-huarau. Ka oti, ka patu te kuri; ka mutu ka kowhiria nga toa tokorua, ka whakapatia o raua waewae ki te atua kia tere ai te oma, ka whakaponotia te hau o nga tangata nei me ta raua kuri-mate, me te taura hei tukutuku i te kuri ki te waha o te rua o te taniwha. Ka tae raua ki runga o te rua ka tukutuku i runga i te taura. Kaore ano kia tae ki waenganui o te pari ko te tiaho o nga whatu kua puta ki waho o te rua; no muri i puta ai te upoko. Te putanga mai, ka haere nga tangata nei—te haere a te taniwha te haere a nga tangata. E haere ana nga tangata nei ano ko tiurangi! ara, ko to manu e kiia nei he kahu. Na te mea ano ka ngaro nga tangata nei i roto i te ngahere ka tomo tahi hoki te taniwha. No te oinga o te hiku ka pa ki te rakau kua oti te tapahi ra, ka hinga ki raro—ko te oinga o te upoko, ka hinga nga rakau, ka auru nga peka ki tetahi rakau, ka hinga, katahi ka hingahinga nga rakau, ka tamia a Ngarara-huarau ki te whenua. Nawai ra i kaha; kua kore e kaha; e werohia ana ki



nga tokotoko, e patua ana ki nga pou-whenua, a, ka mate a Ngarara-huarau.

Katahi ka haea te puku. Anana! e whakapapa ana te tangata, te wahine, te tamariki i roto i te puku. Heoi, ka tanumia nga tangata, ka hoatu ma Mahuika e kai a Ngarara-huarau. Ko te upoko ka tapahia ka whakamaroketia, a, whakakohatu tonu iho. Ko te karakia nana i tiki i taki a Ngarara-huarau, ara, ko te tapuae, ko "Pa-whakaoho," ko "Tu-mania," ko "Tu-paheke."

Ka mutu nga koreo o tenei taniwha; i kite au i te upoko kohatu me te Mema nei, me Piukenana—kei te taha tonu o tona whare e tu mai nei ano.

---

[TRANSLATION.]

### THE STORY OF NGARARA-HUARAU.

---

(TRANSLATED BY S. PERCY SMITH.)

The original home of this *taniwha* was Wai-marama (about twenty miles south of Napier), in the Here-taunga district. He dwelt here for a long time, and then felt a longing to see his sister, Pari-kawhiti, who lived in Wai-rarapa. Ngarara-huarau did not know where his sister lived, but (to find out) he proceeded to sniff the various winds. After trying them all, when he came to the south wind, he experienced the sweet scent from his sister. So he started on his way to find her, coming by the sea, sniffing as he came, till he reached Pa-hawa (Pahaoa, about twenty miles north of Cape Palliser), where the scent of his sister came from the west, so he directed his course up the river. When he arrived at the mouth of a certain stream, he found a waterfall which was very high. His heart was startled, for he thought he would not be able to ascend it. This place is called to this day "The startled heart of Ngarara-huarau."

But the *taniwha* made a jump at the fall, but failed to get up it. Then he placed his legs in the middle of the cliff and drew up his hind legs so that they were at the same place as his fore legs; then he sprang up and reached the top. After this he followed up the stream to its source in a certain hill named Maunga-rake. When he got on top he felt very tired, and so he stretched or rounded his back, a fact which men arrived at by seeing places dug out by his fore legs, and hence has this place always been called "Hau-tuapuku-o-Ngarara-huarau."

After this he went on to a river named Koura-rau, which was about ten miles distant from the place where his sister dwelt, and at

Koura-rau he remained. The name of this place is derived from the plenty of *koura* (fresh water cray-fish) found there. And so the *taniwha* remained there. His occupation was to kill the travelling parties passing that way—that is, he used to swallow them all, even if they had loads on their backs: mothers carrying children on their backs, men with spears or *taiahas*, all went down his capacious throat.

The people who dwelt at the sea-side imagined that the travelling parties from there were remaining at the inland settlements. It was the same with the inland people, who thought that their travelling parties who had gone to the coast to bring back fish, &c., were detained by bad weather at the coast. But not so; they had been consumed by Ngarara-huarau.

Some time after some people discovered that a *taniwha* had taken up his abode at Koura-wai. When the news of the deaths of these people of Wai-rarapa reached Wai-marama, then it was known by the latter people that Ngarara-huarau had come towards the head of the island. His occupation at Wai-marama had been of the same kind—viz., the consuming of man. But when the news reached them of Ngarara-huarau, then they felt safe; and when the news of the deaths at Wai-rarapa reached the people of Here-taunga, then the latter people sent word of Ngarara-huarau's doings to Wai-rarapa.

So now, then, the people of Wai-rarapa sought means by which they might compass the death of Ngarara-huarau, and after a time decided on measures as follows: To entice him out of his lair by a bait, and lure him along to enter a certain forest. In the forest the trees were to have a *umu* or scarf cut in each tree, leaving part uncut, so that the writhing of the *taniwha* should cause them to fall on the others and bring them down on top of him, and thus press on him and prevent him using his strength; then could he be speared, and the weapons be used to slay him. This was the explanation of the proposal, besides invocations to their god.

All these arrangements were consented to by the people. Then was a rope made, and the trees scarfed along the road which Ngarara-huarau was to follow. Then a dog was killed, and two brave fellows selected, their legs being touched with the god to make them swift to run, whilst the *hau*, or spirit of the men, their dog, and the rope, were subjected to invocations to make them sure. When the men got to a place above the cave, they let down the dog by the rope, and before the bait had reached mid-cliff, the flaming rays of the eyes of the monster were seen coming forth, followed by his head. On his coming forth the men fled, followed by the *taniwha*; the men fled like the flight of the hawk. When they reached the

forest the *taniwha* entered with them, and as his tail lashed the trees that had been partly cut through, they began to fall ; and as his great head moved from side to side, the trees fell on the others, and all came down, pressing Ngarara-huarau to the earth. He struggled and struggled till he was exhausted, and then was he speared, and the clubs did their work, and thus died Ngarara-huarau.

His body was then cut open. Behold ! there were layers of men, women, and children inside him ! After that the men were buried, and Ngarara-huarau was given to Mahuika (father of fire, *i.e.*, he was burnt). The head was cut off and dried, and it turned into stone. The *karakias*, or incantations used to draw forth Ngarara-huarau, were those known as the *Tapuae*, "Pa-whakaoho," "Tu-mania," and "Tu-paheke."

Here ends the story of this celebrated *taniwha*. I have seen the stone head, and so has Mr. W. C. Buchanan, for it stands near his home.



## THE LORE OF THE *WHARE-KOHANGA*.

---

### NOTES ON PROCREATION AMONG THE MAORI PEOPLE OF NEW ZEALAND.

---

WITH SOME ACCOUNT OF THE VARIOUS CUSTOMS, RITES, AND  
SUPERSTITIONS PERTAINING TO MENSTRUATION,  
PREGNANCY, LABOUR, &c.

---

BY ELSDON BEST.

---

#### PART I.

**H**AVING resolved to put together such notes concerning Maori sociology, and more especially those pertaining to family life, as I have collected from the Tuhoe tribe, I begin with those treating on birth, in order to give some idea of Maori customs, rites, beliefs, and general ideas connected with generation.

The native system of genesiology we shall never know in its entirety, but enough has been preserved to show that the natives of this land treated generation as a most *tapu* matter, and that they possess a complete ritual in connection with conception, pregnancy, parturition, and care of the young. It will also be seen that the Maori held some very peculiar views and ideas anent these matters; ideas that are by no means restricted to these people, inasmuch as many similar items have been placed on record as connected with divers barbarous races in various parts of the world.

The main part of this paper will be divided into four parts, treating on Menstruation, Pregnancy, Abortion, and Labour, while following the latter will be given an account of the treatment accorded to mother and child after they have left the *whare-kohanga*, or "nest house." Preceding the main part of the paper will be given a few notes concerning sex in Nature, and the tendency of the

Maori mind to personify natural phenomena, &c., and view such as being represented by, or having originated with, anthropomorphic beings.

#### ANIMISM.

There appears to have ever obtained among the neolithic Maori an universal vivification of nature : a personification of, and application of sex to natural phenomena and inanimate objects. The term used here, *i.e.*, personifications, has been objected to, it being said that allegory would be a more correct expression. I would submit, however, that such allegories imply personifications, and that such are often the personified forms of abstract ideas, or continued metaphors. This process of primitive thought was even applied to the period when man had not yet appeared on earth. For strange mythical beings, probably personified forms of cosmic forces, or of unknown æons, preceded Rangi and Papa (the Sky Parent and the Earth Mother), and these are alluded to in Maori mythology as though anthropomorphous beings ; they cohabited and produced young.

The physiogony of Maori myth is both singular and interesting. Their system of anthropogeny resembles those of many other primitive peoples, in that it derives man from the union of earth and sky, which were looked upon as being the origin of all things.

The primitive Maori traced the origin of man, birds, fish, insects, trees, plants, &c., back to Rangi and Papa. But long ages before that there were a series of gods, or allegorised eras, or forces ; and those personifications were also endowed with sex and produced young. From them eventually sprang the earth and sky. The remote primal pair who existed before light, sound, the elements, &c., were Te Rangi-matinitini and Te Ao-matinitini, who are said to have been *atua* (gods, demons, supernatural beings, or forces). The two produced Te Pu and Te More, who are described as really one being, but possessed of a bi-sexual nature and a double name, the upper part being Te Pu and the lower part Te More. Such was the origin of sex in Maori myth. After these beings came Te Wew, Te Aka, Te Rea, Te Wao-nui, Te Kune, Te Whe, Te Po, and then came Rangi and Papa, the heavens and the earth. The above names are singular ones, those from number three to number eight inclusive being terms applied to trees, their growth, parts, &c. Then come conception, sound, nothingness or chaos, and darkness or gloom.

The above allegory accounts for the origin of sex according to Maori myth. From Rangi and Papa sprang certain beings possessed of supernatural powers, though not termed gods, *i.e.*, *atua*. These were the origin and personification of war, peace, winds, trees, birds,

&c., &c. Among these offspring was one Tane-nui-a-rangi—he who searched long for woman ere he found her. His first acts were to produce the various forest trees, by means of cohabiting with certain beings, who are looked upon as the origin and personified forms of such trees. Then he found woman. Her name was Kurawaka, and she was a daughter of Tiki and Ea. By her Tane had Hine-titama, whom he also married, and this was the origin of incest. Ea was the first woman of this world, the world of light and being. She was taken to wife by Tiki, who was of the *Po*, or world of darkness.

These myths differ somewhat among the various tribes, but the above will give a general idea of their nature and of the Maori idea of the origin of man and of sex. I have never been able to obtain from reliable native sources any corroboration of an unfortunate account of the origin of man which has appeared in print, and which is undoubtedly the result of missionary teaching.

According to the myths of the Mātātua tribes, the sun (*Ra*) was a male descendant of Rangi and Papa, and who mated with two females, one being the personification of summer, the other that of winter. For a lengthy account of such personifications and anthropomorphic agents in Maori mythology; see the JOURNAL OF THE POLYNESIAN SOCIETY, Vol. viii., p. 94.

When Tane desired and sought woman, he hied him to Rangi, the sky parent, and asked: "O Rangi! Where is the *uha*?" (female or female principle). And Rangi said: "The *whare o aitua* is below; above is the *whare o te ora*." The first of these terms may be translated as "the abode or origin of trouble, death, misfortune." It is here applied to the female organ or principle, and apparently so for two reasons: in the first place, man is born of woman to encounter many troubles in this world, and finally death; again, the female organ (or principle) was the origin of death. In this wise, when Maui of old sought to gain eternal life for man, he proceeded to enter the organ of Hine-nui-te-Po, Goddess of Death and Queen of Hades, that he might obtain the life principle, or breath of life, from her sacred body, and so conquer death. For the seed of man is implanted in that organ and is endowed therein with the breath of life, or life principle. But it was not to be, and Maui perished in the organ of the Goddess of Hades—that is to say, in the *whare o aitua*. Hence death ever assails man in this world. The term *whare o aitua* might also be applied to Papa, the earth mother, for she is the personification of the female principle. Her descendants who dwell on her broad bosom, *i.e.*, man, birds, trees, &c., all perish and are received back into the earth mother. For Papa said to Rangi: "Our offspring shall return to me in death, and I will conceal them. They shall be our legion of the dead."

The expression *whare o te ora* is applied to the heavens and the denizens thereof who have grasped eternal life. For those of the offspring of Rangi and Papa who remained on high, i.e., the sun, moon, and stars, know not death.

Ever among the Maori people the organs of generation were deeply imbued with *tapu* (sacredness, sometimes "uncleanness") and *māna* (influence, prestige, supernatural power), both of an active and of a passive nature. This may have sprung from an observance of the mystery of sex, and the application thereof to all departments of nature, as also such items as those above given. When a person repeated a magic spell—say, to ward off the witchcraft of others, and cause their death—he would place his hand on his genital organs in order to give force, supernatural power (*māna*) to his incantation. This is quite Oriental. Observe sundry passages in the Bible, where a man, when making a solemn promise, is said to have placed his hand "in the hollow of his thigh."

The ancient sacerdotal term for the organs of generation is *tawhito*. This was only used in invocations, &c.; other expressions obtained for ordinary use. An old native said to me: "As for the *tawhito* of Hine-nui-te-Po, that was the *atua* which destroyed man" (see *ante*). And again: "Friend! the salvation of my ancestors was the *ure*, the *tawhito*. By its aid were the shafts of magic warded off and life retained."

*Ure* is the ordinary term for the *membrum virile*, the expression in common use. The word *tawhito* may be rendered as "ancient," or "the ancient one," but I am inclined to believe that another meaning of the word, as retained by the natives of Futuna (who are Polynesians and allied to the Maori), is the correct one in this case. The Futuna word *tagito* signifies "cause, source, principle, origin." In one sense, however, all these meanings are allied. The Esthonians term their deity "the aged one."

Another term, presumably a mystical or sacerdotal expression, applied by the old-time Maori to the male organ, was *tangata matua*, which would appear to have much the same meaning as *tawhito*.

In time of war the warriors would, prior to setting forth on a foray, pass beneath the *tawhito*, in order that the *māna* of that organ might prevent them from being afflicted by *atua* (malignant demons, gods), and so be assailed by indecision, faint-heartedness, &c., in battle. This singular rite, termed a *hirihiri tana*, was effected by means of the men passing between the extended legs of the priest. In like manner, when a warrior has been affected by such afflictions as the above, he will hie him to a firstborn female of a family of rank and get her to cure him. She does so by stepping across his body as he lies on the ground.

The quaint old myth of how the mountains grouped around Lake Taupo quarrelled, separated and went away to other places, is an example of animism, the vivification of nature. Those mountains are endowed with sex, the powers of speech, and locomotion. They married and produced young in the form of hail, snow, and sleet. Such items are illustrations of the ancient hypothesis of the *anima mundi*, which appears to have obtained among all primitive peoples. Maunga-pohatu, a mountain of Tuhoealand, is spoken of by the Tama-Kai-moana sub-tribe as their mother, that people having dwelt beneath it for centuries.

After Rongo-maui had visited Whanui (the star Vega) and obtained from him the germs of the *kumara*, or sweet potato, he returned to this lower world and caused his wife, Pani-tinaku, to give birth to the sweet potato, which was thus acquired by the ancestors of the Maori.

Several cases of human beings having been born in an extraordinary or supernatural manner are recorded in native myths and traditions. Thus Rawaho, a son of Hape of the "Rangi-matoru" canoe (which made the land at Ohiwa), was born from the armpit; also one Tama-mutu, an ancestor of the Tuhoe tribe, entered this world in the same manner. Potiki the first, origin of Nga-Potiki, the ancient people of Tuhoealand, was not the offspring of human parents, but was the result of the union of Hine-pukohu-rangi (personification of mist) and Te Maunga (the mountain). For the Maid of the Mist lured to her arms the mountain, who descended from his high places to Onini at Rua-tahuna, in the Ure-wera County, where originated the ancient tribe of Nga-Potiki, the Children, or Children of the Mist.

The above Hine was the personified form of the white mists, as seen among these forest ranges. And when dawn breaks across the vale of Rua-tahuna, you may oft times see the white form of the Mist Maiden as she reclines upon the broad breast of her old-time lover. But when the sunlight gleams down from rugged Huiaarau, then is it that Hine fades away and disappears.

Cases of miraculous or extraordinary conception are not absent from Maori tradition and mythology. For example, one Kura-nui-a-monoa, wife of Toi the Wood Eater, of immortal fame, is said to have been visited by one Tama-i-waho (also known as Puhaorangi), who descended from the heavens and is looked upon as a god, and she bore to him the child Oho-matua-rau. Similar cases are those of Uenuku and Tairi-a-kohu, Te Maunga, and Hine-pukohu-rangi. Such myths are of world-wide distribution; many of them are allegories based upon natural phenomena, as are the last two above



mentioned. The Aztec myth of Coatlicue and the humming bird, with its Greek counterparts, illustrate another common form of miraculous conceptions as preserved in many lands.

Enough has been said to show the supernatural power which the generative organs were supposed to possess by the Maori of old, as also concerning that form of animism which endowed with sex the forces of nature, the heavenly bodies, and other items of the inanimate world. My notes on the evidences of animism and of phallicism to be found in Maori myth and ritual are somewhat numerous, and must be reserved for a separate paper.

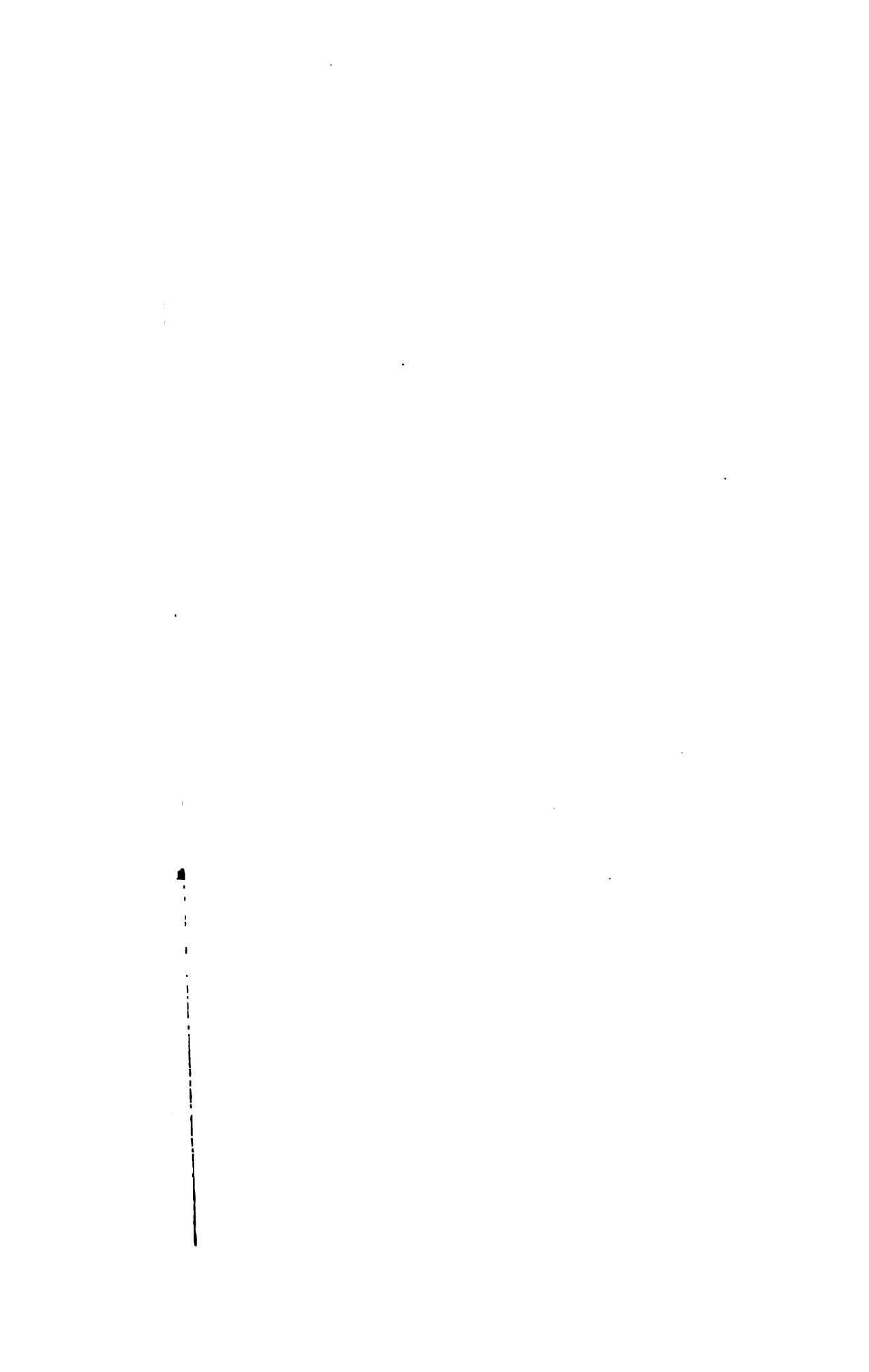
The word *ai* signifies to "procreate, beget," while *hika* means "to generate," and is applied to the generation of fire by the rubbing process, as well as to the generating or begetting of children. This term *hika* is also used in connection with certain rites, as *hika moana*, a rite and invocation to calm the ocean.

We will now commence the main part of our subject, dealing with the various divisions in the order given above.

#### MENSTRUATION (*Paheke*).

The native terms for menstruation are *paheke* and *mate marama*. The former term is applied to the menses, and is also used as a verb (compare *heke*, "to descend, to drip.") The expression *mate marama* means literally "monthly sickness," *marama* meaning the moon and the lunar month. The term *atua* is also sometimes applied to the menses. This word is generally translated as "god," it is applied to demons, evil spirits, spirits of deified ancestors, to caco-dæmons, also to diseases (thought to be caused by malignant demons), to persons of evil or quarrelsome nature, &c., also to various phenomena not understood, as menstruation, for example. When the *Matātua* canoe arrived from far Hawaiki and was coasting along the shores of the Bay of Plenty, near Matata, one of the crew said to Wairaka, the principal woman on board:—"Ha! He *atua* kai raro i ou *waewae*," i.e., "There is an *atua* beneath your limbs," alluding to her *paheke*, which he had observed. Hence the name of *Te Awa-a-te-atua* at that place, meaning, "The River of the Atua," or menses. The term *parapara* is also applied to the menstrual discharge, likewise to that of birth. (Compare *para*, "refuse, sediment, impurity, dross, etc.")

In regard to the name *mate marama*, the "monthly" or "moon" sickness, I quote from native authorities:—"The reason of this sickness being known as *mate marama* is because it affects women when the moon appears. It never affects them when the moon is lost to view, that is during the dark nights (*hinapouri*) of the moon. Some women are affected when the moon is just seen, and others at various





stages of its growth, some when the Turu moon appears (i.e., the 17th night of the moon). A woman is always affected at the same stage of each moon, the time of her affliction does not vary." Another native, an old woman, said to me:—"Women always *paheke* at the same time, at the same stage of each moon. Hence, when it commences, they always know what night of the moon it is. (Natives reckoned time by the nights of the moon, and the lunar month.) Women do not *paheke* during the dark nights of the moon, nor yet while suckling a child, although the child may suckle its mother for a long time. When the moon appears the skin of women who have a bad time during menstruation becomes affected. "*Ka hinawanawa kotoa te kiri o te wahine mate kino, e ka puta mai te marama*," i.e., the skin becomes rough, like unto what we term "gooseflesh," in cases of dysmenorrhœa. When the moon appears, then women say:—"The *tane* (husband) of all women in the world has appeared."

Another native, an old man, said:—"The moon is the permanent husband (or true husband) of all women, because women *paheke* when the moon appears. According to the knowledge of our ancestors and elders, the marriage of man and wife is a matter of no moment, the moon is the real husband."

The above is a very singular belief, the supposed connection between the moon and women, but it does not seem unnatural to the Maori mind, deeply imbued as it is with the spirit of animism common to primitive peoples. For his strange mentality had vivified the moon and endowed it with sex and human passions. Moreover, the heavenly bodies and man were equally descendants of primal chaos, through Rangi and Papa, were derived from the same prototype, an anthropomorphic personification of the origin, or beginning, of all things—the Void whence were evolved Light, Sound, Water, Fire, and matter organic and inorganic. In a sense, therefore, the Maori looked upon the moon as a relative and ancestor of his own; and the Maori ever turned to the spirits of his ancestors to save him from evil. The moon is said to have had two wives, Rona and Tangaroa-a-roto, both daughters of Tangaroa, who was originally a land deity.

There was, and still is, a certain amount of *tapu* connected with the menstrual discharge, though that *tapu* scarcely seems to apply to the woman herself, except in the sense of "uncleanliness." The discharge is viewed as a sort of human embryo, an immature or undeveloped human being, hence the *tapu*. "*E ahua tangata ana te paheke o te wahine. He whakatipu tangata taua mea*." (The *paheke* of a woman is a sort of human being, it is a person in embryo.) Another aged authority states:—"The menses is a kind of human

being, because if the discharge ceases, then it grows into a person, that is when the *paheke* ceases to come away, then it assumes human form, and grows into a man."

In native legends there are several instances of the development of the menstrual discharge into a human being. Such were generally developed after having been cast away by the woman, by means of the care and nurture bestowed upon them by supernatural beings, as in the cases of Maui-potiki and Whakatau, famous heroes of Maori tradition. It would also appear, according to some of these old-time folk tales, that the menstrual discharge sometimes developed into a caco-dæmon, a malignant spirit which afflicted man grievously, and was termed an *atua kahu* or *kahukahu*, a name also bestowed upon the malignant spirit of a stillborn child. However, my chief authority among the Tuhoe tribe states that these *atua kahu* were the spirits of stillborn children only, whereas the *paheke* possessed no *wairua*\* (spirit); that is to say, the menstrual discharge is not endowed with the spirit of life, the spirit which animates man, leaves his body at death and descends to Hades. But a stillborn child does possess this spirit, and it is liable to resolve itself into a most mischievous demon, as we shall see anon.

On account of the above-described feeling in regard to the *paheke*, or menses, the sleeping places, &c., of women were looked upon as being unclean and hence dangerous to man, who is *tapu*. Such places are to be avoided by all men of standing, although they might not be harmful to a common, *tapu*-less person, such as a slave. Should a man sit down, or recline on a place where women sleep, or rest, or should he utilise an article of female wearing apparel as a pillow, he will be polluted thereby, his *tapu*, the sacred spiritual and intellectual ichor which pervades, vivifies, and preserves him, will be contaminated by contact with "uncleanness," and hence his spiritual, physical, and intellectual well-being will be seriously affected and endangered. He would become *kahupotia*. The terms *kahupo* and *hinapo* signify "dim-sighted." Not that his ordinary sight will be affected, that kind of dim-sightedness is termed *mātāpo*, but his spiritual sight will suffer, that is to say, he will lose his power of second sight, a most serious affliction to the Maori, and one which would have seriously endangered his life in pre-European days. In this state he would no longer be able to observe the numerous signs, tokens, by which ancestral gods warn their living descendants of impending troubles and dangers. An old warlock of Ngati-Awa said to me:—"Son! Never recline on the resting places of woman, such

\* See Journal of the Polynesian Society, Vol. 9, p. 177, for an account of the *wairua* of man.

places are unclean. The blood (*i.e.*, *paheke*) of woman is there. They are the undoing of man. But should you happen to do so, then be sure that you conciliate your ancestors, that they may restore your sight, and continue to guard and preserve you from evil."

A man would perform the *whakaepa* rite in order to free himself from the polluting effects of the *moenga toto*, or unclean sleeping place.

Regarding unnatural discharges, a peculiar case was mentioned to me by the Rua-tahuna natives. A woman of the Hamua clan has a discharge of blood from the nose at each appearance (*kohititanga*) of the new moon. This is termed her menses by the natives, inasmuch as the ordinary discharge is invariably absent.

The material used here, in Tuhoeland, from time immemorial, as a menstruating cloth, is a variety of moss (generic term *rimurimu*) known as *angiangi*. It is probably *Hypnum clandestinus*. It is a light coloured, fine, very soft moss, found growing on logs in the forest. As used for the above purpose, it is termed a *kope*. It is not prepared in any way, but simply crumpled up and thrust into the vagina. After the discharge has ceased, the woman will go off into the forest and there bury the *kope*, each woman has a secret place where she does so. It would be a serious matter for her were her *kope* to be seen by anyone. For they would probably make a great joke of it, and she would feel terribly humiliated, so much so, indeed, that she might commit suicide.

In cases of difficult, or painful menstruation, the woman was usually isolated in former times. In native opinion it is the moon that is affecting a woman in this plight. A stoppage of the menses, which does not seem to often occur among Maoris, though perhaps it is more frequent among half-breeds, is spoken of as "*he mate kino na te marama*," an evil complaint caused by the moon. Such an illness may continue for a week, during which time the woman will take but little food. At such a time women have a great desire to drink cold water, but are not allowed to take much, lest it should aggravate the trouble. Those who are not ill during menstruation are allowed to eat any kind of food, there is no restriction whatever. They also bath in cold water at such times, should they desire to do so. It does not appear that woman herself is looked upon as being "unclean" during the period of menstruation, although the discharge is so viewed, indeed the latter is very polluting in its action, as we have seen. Women perform their ordinary duties at such times, as cooking food, etc.

There is no recognised rule or custom regarding copulation during the period of menstruation. The women seem to please themselves in the matter, some indulge while others do not.

Now, the term *paheke* has, strictly speaking, three applications. It is the name of the discharge, it is the verb "to menstruate," and it is also applied to the period of menstruation or, more properly speaking, to the first day thereof. The term *koero* is applied to the second and third day of such period. When a woman does not desire to conceive, she will not copulate during menstruation or, rather, during the *koerotanga* (*koero* stage) of such period, for such a connection, she believes, would surely be fruitful. But she will abstain until three days after menstruation has ceased. Thus, according to native ideas, it is during the *koero* stage (and immediately after it) that the sexual act is fruitful. "*He eke koero tena, ka tupu tonu atu he tangata*"—that is, a *koero* copulation, it will surely be fruitful—said my informant. If a woman does not desire to conceive, and her husband wishes to have connection with her during the *koero* stage of menstruation, she will say: "*Kaore au e pai kia mahia koerotia ahau e koe, he hoha noku ki te whanau tamariki*"—I am not willing that you should have a *koero* connection with me; it is so tiresome to me to bear children.

Copulation is desired mostly by women just prior to menstruation. It is said by natives that a girl will not conceive at her first, nor yet her second, menstruating period, but that she will at the third.

The natives of the Tuhoe tribe state that their women have more trouble in menstruation of late years than they had formerly. Difficult or painful menstruation was very rare in former times; it is much more common now. Possibly this may be connected with the increasing lack of fecundity so noticeable among these tribes. Native women are generally affected by a slight headache a day or so before menstruation commences. (These notes have been collected from the Tuhoe or Urewera tribe only: hence there is necessarily much Maori birth lore, &c., not included in them. Customs, rites, &c., differ to a certain extent among the various native tribes of New Zealand.)

The stoppage of the menses is termed *papuni*. To cure this a woman will, at dawn of day, go and bathe in a stream, and then on her return she takes a dose of a decoction made as follows: Four pieces of flax root (*i.e.*, the native flax, *phormium tenax*, the *harakeke* of the Maori) and four pieces of the branchlets of a forest climbing plant known as *aka taramoa* are cut up into small pieces and boiled in a vessel until the liquid is considerably reduced in quantity. This delightful beverage is said to be effective in cases of difficult menstruation. When obtaining these roots and twigs for the above medicine, they must be taken from the east side of the flax clump and creeper, as the *māna*, or virtue, of them is on that side only as

regards their use as medicine for menstruating women. This singular superstition may be connected with the rising of the moon in the east. For when the same materials are being procured for the purpose of making a medicine for diarrhoea or constipation, it does not matter from which side they are taken.

Another decoction used as a medicine in cases of difficult menstruation is made in a similar manner from the bark and berries of the *rohutu* tree (*myrtus pedunculata*).

It is, however, very improbable that these "medicines" were used in olden times, but have only come into use since the advent of Europeans. The natives do not appear to have used internal medicines in ancient times, or certainly but to a very limited extent.

Some singular beliefs obtain among the natives in regard to menstruation. If a menstruating woman goes on to a sea beach where the *pipi* shellfish (cockles) are found, all those shellfish will desert that beach and migrate to pastures new. Or if such woman essays to cook the kernels of the berries of the *tawa* tree (*nesodaphne tawa*) in a boiling spring, they will never be cooked, but remain quite hard, although those of other women not so afflicted will be quite cooked.

Or if a menstruating woman goes to an *ahi titi* (a fire made to attract the *titi*, or mutton birds, and at which they were formerly taken in great numbers), no birds will be caught. For the birds will persistently avoid the fire, and will be heard crying out and screeching. Then the fowlers will know that a menstruating woman is among them. They will know it from the actions and cries of the birds.

In former times women were not allowed to take part in the cultivation of the *hue* (gourd plant), because it was believed that if a menstruating woman went among the plants, they would surely die.

As few natives know their ages, it is not easy to say at what age menstruation commences, but, so far as I can judge, probably at about the fourteenth year—perhaps the fifteenth in some cases. It may, however, occur earlier.

(To be continued.)





## THE *HUNAKEHA* TREE.

BY W. T. MORPETH.

THE following was communicated to the writer by Puanaki, of Opatu, Upper Whanganui River, N.Z. Does anybody know the tree, or know of it?

The *Hunakeha* tree was first discovered by a woman called Pare-koritawa. Out of curiosity, and knowing no evil, Pare one day cut the bark, and the red juice of the tree ran out on her hands, staining them as with human blood. Overcome with superstitious fear the poor woman quickly cleansed her hands and hastened home, where she related her experience to her friends. Soon afterwards she sickened and died, and by this it was known that *hunakeha* was a sacred tree. Now this was in times long gone by. (*I mua, i mua noa atu.*)

Some few years ago, however, a tragic event occurred which clearly showed that the *hunakeha* still flourishes "like a green bay tree," and that its baleful *māna* has not declined with the years. At Tawata, a lonely *pa* on the Upper Whanganui, an aged chief lay dying. Four friends from Pari-nui, named respectively Pateriki, Te Piwhara, Riwai, and Te Ikahaehae, made an excursion into the forest and returned with some branches and twigs of the *hunakeha*, in the hope that its magic properties might be invoked and directed against the Pale Spectre that hovered over the little *whare* of *raupo* thatch, over against the bush where the sick man lay. And the prophets and *tohungas*, naked of body, and with many strange rites and bodily contortions, recited all their most potent *karakia*, and prayed to the gods with savage vehemence and passionate eloquence. But they strove in vain, for Te Kere died and was gathered to his fathers, and the people came from far and near to celebrate his obsequies. When the *tangi* was over the visitors returned to their homes, and directly afterwards the four men from Parinui, who had so lightly plucked the boughs from the still green tree, one by one fell sick and died. Whether from ignorance or whether with a reckless disregard of the consequences, it may not be known, but by their action they had slighted and grossly insulted the deity which has its abode in the *hunakeha*, and, like Pare-koritawa of old, paid the penalty with their lives.



## THE ORIGIN OF THE TA-TATAU OR HERALDIC MARKS AT AITUTAKI ISLAND.

BY LIEUT.-COL. GUDGEON, C.M.G.

**I**T is claimed that each canoe that arrived at Aitutaki from Hawaiki was carved on the bow in a more or less distinct pattern, presumably with the heraldic bearings of the chief of the canoe, and that this carving was adopted by those who came in the canoe as the *ta-tatau* which should for all time distinguish them from other tribes.

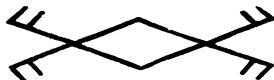
So far as can now be ascertained, the first of these canoes in point of time was the *Te Uatoaua*, under the chief *Te Muna-korero*, a Tongan. This canoe entered by the *Avaroa* passage, and the crew landed in the *tapere*, or district now called *Waiau*. They adopted the carving of the canoe as the tribal *ta-tatau*, and it was tattooed on their bodies, and occasionally on the neck, wrist, or legs, but never on the face. The same mark was placed on the garments and tribal ornaments, and any appropriations of this special mark by another tribe resulted in bloodshed, for the object of the mark was to preserve the descent of each family by giving each member thereof the proof of his descent on his own person.

It was *Te Muna-korero* who gave the name to the small reef island of *Maina*, by throwing himself down in the coral sand to enjoy the heat of the sun, *mainaina ra*. His *ta-tatau* was

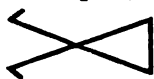


and this mark is called *pa-maunga*, or range of mountains, in memory of a range in far off Hawaiki.

*Katopa-enua* was the next canoe to arrive, under the chief *Kaki*. It entered by the *Vaimotu* passage and landed at *Taravao*. Their *ta-tatau* is called *puapua-inana*, and the mark was as follows:



Irakau, the canoe of Ui-tario, came at the same time as Kaki, and entered by the Taketake passage. Their *ta-tatau* was called *komua*, or the forward thrust of a spear, viz.,



After the foregoing came the Ariki Te-Erui-o-te-Rangi in his double canoe, one side of which was called "Te Rangi-matœ," and the other "Te Toenga-rangi." This canoe entered by the Ava-tapu, and their *ta-tatau* is called *paekô*:



The last of these ancestral canoes was Tue-moana, with the chief Ruatapu, who entered by the Ava-kopuanua, and asserted his *māna* over all the tribes of the island. His *ta-tatau* is known as *punarua*, viz.,



Compare the arms of the Montacutes with those of Te Munukorero, and the same idea will be seen.



## NOTES AND QUERIES.

### [182] Ngati-Hau of Whanganui.

I just send you a line as to the origin of the names of Ngati-Hau, referred to on page 182 of this volume, as derived from Haupipi. This was not the origin I heard of 40 years ago, which was Ngati-Hau-a-Paparangi, a name which the natives themselves did not know the origin of, nor did I until recently, when I was talking with a Tahitian member of the Makes family, of Rarotonga, concerning my old tribe of Ngati-Hau, and gave them their old name in full. When he heard this he said, "My old tribe, Hau-a-Papara'i, the only people who never bowed down before the Pomares, who were *toas* (braves) wherever they went." I take it that the tribe brought their own name with them from Hawaiki.

W. E. GUDGEON, Rarotonga.

[We are very glad indeed to accept Col. Gudgeon's version of the origin of this name, the more so as it is additional testimony that the Maoris came here from Tahiti, which is the theory formed by the writer of the above article after visiting Rarotonga and Tahiti in 1897. See "Hawaiki, the former home of the Maori." There is an old saying about this man which implies that he lived in Hawaiki: "*Te uri o Hau-nui-a-Paparangi, nana i taotao te nuku roa i Hawaiki.*" The descendants of Hau-nui-a-Paparangi, who suppressed the land (?) people of Hawaiki.—ED.]

### [183] A *taiaha* "whai-mana."

(See Col. Gudgeon's paper on "Mana Tangata," etc., Journal Vol. XIV., No. 2.)

A remarkable, and, I think, hitherto unrecorded instance of the strange *mana-tapu* sometimes attaching to a war-chief's weapon is that of Titoko-waru's sacred *taiaha* "Te Porohanga," carried by that warrior throughout the later campaigns in Taranaki, 1868-69. "Te Porohanga" is an historic weapon dating back to the old days of inter-tribal warfare. It belonged to a chief of Nga-ruahine as far back as the "thirties" of last century. When a war-party of Taupo men raided Wai-totara on one occasion they were defeated and many prisoners taken by the *tangata-whenua*. The chief Wai-o-nui (grandfather of the present Tutange-Waionui, of Pariroa, Patea) wished to save them, but the Nga-ruahine chief, who had this *taiaha* in his hand, brought it down with a sufficient gesture, saying as he did so, "Cut them down." So the captives were slaughtered, and went into the oven. The *taiaha* received its name, "Te Porohanga," in commemoration of this incident. In after years, when Titoko-waru became the war-priest and leader of the Hauhaus, this weapon was the medium of his battle-god Uenuku, and was used in a singular manner in the selection of the men who formed his war-parties. Titoko-waru's band of warriors chosen for special expeditions and sorties was called "Tekau-ma-rua" ("The Twelve")—though it generally consisted of sixty men. An eye-witness has described to me this ceremony, a notable instance of which was the "selection-by-*taiaha*" of the war-party which assaulted the Turuturu-mokai redoubt, near Hawera, in 1868. The people would all assemble in the meeting-house (in this particular case it was the sacred praying-house

"Wharekura" in the Ngutu-o-te-Manu *pa*). Titoko-warū, standing facing the assemblage, would balance his red-plumed *taiaha* in a horizontal position on his thumb and forefinger. The spirit of his war-god Uenuku entered into him, by virtue of his *karakias*, and the weapon would turn itself without any effort on his part. It was the visible manifestation of the three cumulative *mana*—if one may be allowed the expression—(1) *mana-atua* (the breath of the gods), (2) *mana-tangata* (Titokowarū's personal prestige), and (3) the inherent *mana-tapu* of the weapon. The *taiaha* would move, as Titoko stood facing his people, and its tongue would point towards a particular man. Titoko would question the man thus indicated, and, if his answer were satisfactory, he would order him to stand aside as one of the *taua*; and so on until the tally of the "Tekau-ma-rua" was complete. My informant adds: "Titoko-warū would not select the over-confident men." The repeated success of the Hauhau war-parties in the bush-fighting of 1868 no doubt considerably enhanced the *mana-tapu* of 'Te Porohanga.' It is still in the possession of Titoko-warū's people.

J. COWAN.

[184] Rakataura. (See J.P.S. Vol. XIV., p. 96.)

The following short account of Rakataura was given me many years ago by a member of the Ngati-matakore tribe (of "King" country), a descendant of Raka:—

"Ko Rakataura anake te tupuna i haere mai no Hawaiki i runga i te tuara o te ika nui whakaharahara, ko *Paneiraira* te ingoa. I haere tahi mai raua ko tana tamaiti ko Hape-ki-tuarangi, engari ko ia (ko te tamaiti) i tika mai, ara i waha mai e te hau rauwhakarewarewa [a whirlwind], ko 'Te Apurangi' te ingoa. I u tahi mai raua ki Wai-te-mata. Te take i haere mai ai a Raka i runga i te ika, na te mea i kawhakina tana wahine ki runga i a Tainui. He mea whakarere marire atu hoki a Raka ko tana tamaiti."

THE TAINUI IMMIGRANTS.—Hone Kaora (John Cowell), of Kawhia, when giving evidence before the Native Land Court at Otorohanga in 1886 (after detailing certain Tainui history), gave the following list of the people (evidently Raka's followers) who left the "Tainui" at Tamaki:—

"After Tainui arrived at Otahuhu the persons who carried the *mauri-manu* travelled overland. There were ten of them, viz., Hia-ora, Mate-ora, Maru-kopiri, Taranga, Tane-whakatea, Tama-ki-te-marangai, Hine-puanga-nui-a-rangi, Waihare, Rotu, and Puaki-o-te-rangi."

JAS. COWAN.





## INDEX TO VOL. XIV.

- Abscess, *maiao, makimaki, tapoa*, 13**  
**Abyssinian parallel to a Maori rite, 6**  
***Ahi mate* (dead fire)—the "cold hearth-stone," 18**  
**Aitutaki, Heraldic marks (*ta-tatan*), at, 217**  
**Annual Meeting of Society, Minutes of, xiii**  
**Annual Report of the Council, xiii**  
**Awhiorangi, The finding of, 55**  
**Balance-sheet of the Society, xv**  
**Battle of Waipuna, 151: of Operiki, 155**  
**BEST, ELSDON, Maori Medical Lore, 1.**  
     The lore of the *whare-kohanga*: Notes on procreation among the Maori people of New Zealand (Part i.), 205  
**Bible cosmogony and history said to be familiar to the ancient Maori, 116**  
**Boils (*whewhe*), 13**  
**Breath of life, Charm to retain or restore, 4**  
**Burns, Charm for the cure of, 9**  
**Canoe of Maui, The. J. Cowan, 161**  
**Charcoal fumes, Suffocation by, attributed to an invisible demon, 144**  
**Choking, Charms to relieve, 6**  
**CHURCHILL, WILLIAM, B.A. Principles of Samoan word-composition, 24**  
**Cold water, indiscriminate immersion of the sick, 18, 19**  
**Coming of Tainui, The. (Translation). Rihare Tauwhare, 96**  
**Compound Words in Samoan, 24**  
**Constipation caused by fern-root diet, 10**  
**Constitution of Society, v**  
**COWAN, JAMES. Some Middle Island place-names, 45, 163. Honorific terms used in the Middle Island (note), 45. Hawaiki (note), 46. The canoe of Maui, 161. Maori names of lakes (note), 163. On the word *moa* (note), 164. The last of the Ngati-Mamoe, 193. A *taiaha* "*whai-mana*" (note), 219. Rakataura (note), 220**  
**Creation of Man, 125**  
**Death of Takarangi, 155**  
**Delirium, *kuawa* and *kutukutu ahi*, 19**  
**Deluge, Maori tradition of, 117**  
**Diarrhoea, Native remedies for, 10**  
**Diseases, Maori treatment of, 1**  
**Divination, Weapons used in, 55**  
**Drowning—treatment of the apparently drowned, 17**  
**Elephantiasis, 11**  
**Epidemic, The *rehwarewha*, 151**  
**Epidemics among the Maori, 18**  
**Etiquette, punctiliousness of Maori chiefs, 66**  
**Exchanges, List of, xi**  
**Eyes, Maori treatment of affections of the, 15**  
**Familiar spirit, Story of a, 50**  
**Female complaints, Native remedies for, 15, 18**  
**Fern-root diet, a cause of severe constipation, 10**  
**Finding of Awhiorangi, The, 55**  
**Fish-diet, supposed cause of leprosy affections, 11**  
**Foot, human, the sacred power of, 9; the left foot *tapu*, 9**  
**Genealogies—**  
     Oho-mai-rangi—Maaka, 121  
     Ru-makina—Bereahu, 89  
     Ru-makina—Taki-hiku, 74, 89  
     Tamatea—Pango-te-Whare-Auahi, 80  
     Tamatea—Te Purupuru, 90  
     Tu-rere-ao—Te Korenga Tu-Whawhakia, 157  
     Tu-whakaturi—Rangi-huru-manu, 138  
**God Maru, 145**  
**Goitre (*tenga*), 13**  
**GRAHAM, GEORGE. Ngutu-au, an ancient people who visited New Zealand, 159**  
**GUDGEON, Lieut.-Col. Mana tangata, 40. Maori Religion, 107. Maori Superstition, 167. Origin of the *ta-tatan* or heraldic marks at Aitutaki Island, 217. Ngati-hau of Whanganui (note), 219**  
***Hakihaki*, or *harehare*, itch, 14**  
***Hapuku* Kai-aho, The great, 159**  
***Hau*, its twofold meaning—wind, and intellectual principle, 127**  
***Hauhau* or *pai-marire* superstition, The, 171**  
**Hawaiki (note), 47**  
***Hawaniwani*, skin disease affecting children, 17**  
**Hekengaa Kahu-hunu. Te Pango-te-Whare-Auahi, 87**  
**Heraldic marks at Aitutaki Island, 217**  
**Herbal remedies little used before arrival of Europeans, 10**  
***Hotipu*, watery blister, 13**  
**Honey, poisonous, of the *waoriki* and *wharangi* shrubs, 19**  
**Honorific terms used in the Middle Island (note), 45**  
***Huahua*, pimple or rash, 13, 17**  
***Hunakeha* tree, The. W. T. Morpeth, 216; a tree supposed to be found on the Upper Whanganui, the handling of which is fatal, 216**  
***Hura*, a disfiguring disease of the glands of the neck, 10, 18**  
**Io, the supreme deity of the Maori, 81, 108: not to be named save in the open air, 52, 109; Maori reticence concerning, 109; genealogical table showing descent of the gods from, facing 210**  
***Iro* and *ngaio*, intestinal worms, 17**  
***Iri karakia*, The, (translation). Major H. P. Tu-nui-a-Rangi, 100**  
**Kahu-hunu, Legends concerning, 82**  
***Kai ure*, curious rite accompanying the recitation of a charm, 3**  
***Kehua* (familiar spirit), Story of a, 50**  
***Kiritona*, styne on the eyelid, 15**  
**Kooti, Te, Character of, 176**  
***Kopito*, pains in the stomach, 17**  
***Korere*, diarrhoea, 10**  
**Korero mo Ngarara-huarau. Major Tu-nui-a-Rangi, 200**  
***Kotureture*, a scrofulous disease, causing white blotches, 14**  
***Kuawa*, or *kutukutu ahi*, delirium, 19**  
**Lament of Nuku, 156**  
**Last of the Ngati-Mamoe, 193**  
**Latrines, sacredness and *manu* of, 1**



- Leprosy, 11  
 Lore of the *Whare-kohanga*, 205  
 Lotions and external applications, Native 16
- Matao*, an abscess, 13  
*Maki*, a scab, 13  
*Makimaki*, an abscess, 13  
 Man a spiritual being in Maori theology, his body a temporary shrine, 126  
 Man, Creation of, 125  
*Mana* of weapons, 54  
*Mana*, loss of, 63  
*Mana tangata*. Lt.-Col. Gudgeon, C.M.G., 49  
*Manua*, sacred power or *hau* of the human foot or footprint, 9  
 Maori medical lore. Elsdon Best, 1  
 Maori names of lakes (note). H. E. Nickless, 163  
 Maori religion. Lieut.-Col. Gudgeon, 107  
 Maori superstition. Lieut.-Col. Gudgeon, 167  
 Maori words relating to sickness and disease, 13, 22  
 Maru, The god, 145  
*Marae*, significance of the platforms of the, 52  
*Mate pokapoka*, diseases that eat into the flesh, 10  
*Mate pukupuku*, any complaint causing rough skin, 13  
*Mate tokatoka*, piles, 11  
 Maui, The canoe of, 161  
*Maunga-a-kahia*, Siege of, 86  
 Medical lore of the Maori, 1  
 Members of Society, vii  
 Migration of Kahu-hunu, The (translation) S. Percy Smith, 81  
*Mimi taeturi*, difficult urination, 14  
*Moā*, The word (note). Taylor White, 102;  
 J. Cowan (note), 164  
 Moon, The, described by the Maori as "the husband of all women," 211  
 MORPETH, W. T. The *hūnakeha* tree, 216  
 Moutoa, The battle of, 59  
*Murupo*, rash affecting the lips, 13  
 Myths, Maori, not literal but symbolic, 108
- Napier, Hau hau descent upon, 175  
 Native myths symbolic of religious ideas, 108  
 Neglect of the sick by the Maori, 21  
*Ngaio* and *iro*, intestinal worms, 17  
*Ngara-huarau*, Story of, 200; translation by S. Percy Smith, 202  
*Ngati-hau* tribe, Origin of (note), 219  
*Ngati-Mamoe*, The last of the. J. Cowan, 198  
*Ngau paepae* rite, 1  
*Ngerengere*, leprosy or elephantiasis, 11 supposed to be caused by fish-diet, 11  
*Ngutu-au*, an ancient people who visited New Zealand. George Graham, 159  
*Niho tunga*, toothache, 15  
 Notes and Queries, 46, 102, 163, 219  
 Nuku, Lament of, 156
- Officers of the Society, v  
 Operiki, Battle of, 155  
 Oromatau and Oromania, the trees of life and death, 135
- Paea* (? fire), gonorrhoea, 15  
*Pachena* (? poison), discharge from sore eyes, 15  
*Paipai*, a native skin disease, 11, 14  
*Pakewakewa*, skin disease affecting face and neck, 14  
 PANGO-TE-WHARE-AUAHI. Te hekenga a Kahu-hunu, 67  
*Papaka*, an eruptive complaint, 11  
*Papa-taunaki*, a sacred totara tree, 58  
*Parepare*, Bite of, 2  
*Patito*, ringworm, 10
- Patuheni*, equivalent to *paipai* Maori, 14  
*Patupaiarehe*, an invisible demon, 144  
*Paua*, spot on pupil of eye, 15  
 Phallic ceremonies of the Maori, 208  
*Piles* (*mate tokatoka*), Native treatment of, 11  
 Pimple or rash, *hūhū*, 13, 17  
 Place-names, Some Middle Island (note). James Cowan, 45; S. Percy Smith (note), 163  
 Platforms of the *marae*, Significance of the, 52  
 Poetical names of Whanganui, 135, 158  
 Poisoning, Native treatment of, 18  
 Presidents of Society, past and present, x  
 Principles of Samoan word-composition, 24  
 Procreation, Rites and superstitions regarding, 204
- Queries, Notes and, 46, 102, 163, 219
- Rakataura (note), 220  
*Rata*, second-sight—a word of obscure meaning, 21  
 Religion, Maori, 107  
*Rewharewha*, an epidemic, 151  
*Ripa*, a rite to limit the powers of the gods, 2  
 Rites and superstitions pertaining to sickness, 1  
 Ruamano, The legend of, 135  
 Ruamano, a demon supposed to cause certain diseases, 11
- Saliva of a *tapu* person, Virtue attaching to, 6  
 Samoan word-composition, Principles of. William Churchill, 24  
 Scab, *maki*, 13  
 Scoring of the skin, a common Maori remedy, 11  
 Sea, its supposed powers of preservation, 129  
 Sick, much neglected by the Maori, 21  
 Sickness and disease, Maori treatment of, 1; Maori words relating to, 13, 22  
 Siege of *Maunga-a-kahia*, 86  
 SMITH, S. PERCY. The migration of Kahu-hunu (translation), 81. Some Whanganui historical notes, 131. Some Middle Island place-names (note), 163. The story of *Ngarara-Huarau* (translation), 202  
 Smoke, used to restore apparently drowned 17  
 Snapper, The (*tamure*), 87, 160  
 Sneezing, supposed to be a memorial of creation of man, 126  
 Songs, Charms, Proverbs, &c.—  
 Begotten from nothingness, from nothing the increase, 111  
 Big river, long river, attention! 173  
 Come, come, O ye mists of the seventh month, 149  
 E hara te toa tana, he toa pahekeheke, 150  
 E hine aku! kei te kimi hau, 133  
 E karanga kau ana, E whare! 156  
 E ki ana au, E 'Keko, 146  
 Haruru ki tūa, 8  
 He aha te hau e pa mai nei? 161  
 He nonota, he karawa, he au ika, 8  
 I am saying, O 'Keko, 146  
 Ka kai koe ki tūa, 2  
 Ka rou Omere ki waho, 162  
 Ka ura mai te ra, ka kōhi au he mahara, 12  
 Kai hea? Kai hea te pu o te mate? 4  
 Kai ure kuru ki whakataha te mate, 4  
 Kai ure nga atua, 3  
 Kaitoa ano koe kia raos, 6  
 Kaore ra e taea te whakahoki o te pahi-taua, 77  
 Kei te imu te ruhi, 3

Songs, Charms, Proverbs, &c.—*continued*

- Kihei koutou i haere mai ki te riri, 155  
 Ko peka runga, ko peka raro, 78  
 Ko to manawa, ko taku manawa, heuea mai, 4  
 Ko to manawa, ko taku manawa, ka tu ruturua, 4  
 Kowai ton waka e, 46  
 Ma te tira puta pai e ui, 147  
 Mau ka hoki mai, hoki mai ki te ao nei, 6  
 My little child, thou camest from the peak, 139  
 Ngana i te pae, 3  
 Nothing but hail, dark in colour, 111  
 O little maid! I am searching, 133  
 Panapana tu tere poka, 195  
 Pi-mirumiru te manu i whakataungia ai te pae-tapi-a-Tane, 97  
 Sidle, sidle, at your sidling, 95  
 Taku tamaiti e i puta ma ra koe i te tui ki Hawaiki, 135  
 Tangi kau te hau ki roto o Whanganui, 153  
 Tao ka tu, ka tu ki hea? 8  
 Te heke o te Ngutu-au e haere ai ki tetahi whenua, 160  
 Te rongo mai koia koe? 154  
 Te toa ngaki kai, he toa mou roa, 150  
 Te whai one tuatua, one taitaia, ko te piere, 8  
 Te whai one tuatua, one taitaia, te haehaea, 7  
 Te whai, te whai, te turitaku, 9  
 Te whai whiti roa, tapa roa, 6  
 Tera te ata iti hohoro mai koia, 12  
 Tere o te kahui pae, tere o te kahui aparangi, 121  
 The branch above, the branch below, 94  
 The word became fruitful, 111  
 Titaha! Titaha! i o Titahatanga, 78  
 To ra koia ko te ra, 150  
 Toia Tainui, tapotu ki te moana, 96  
 Tua mai te whiwhia, 5  
 Tuku ra, e te wai-kohu o te whitu, 148  
 Unloose (the sins) with water that they may be unloosed, 123  
 Wetea ki te wai, kia wetea, 123  
 Whakataha ra koe, 3  
 What wind is this that blows upon me, 162  
 When the company of guests arrives, 147  
 Where Omere projects outside, 162  
 Wilt thou not then understand? 154  
 Splints, sometimes made of the thick leaf-base of phormium, 9  
 Steam baths as used by natives, 18  
 Suicide among the Maori, 19  
 Suicide (*whakamomori*), 150  
 Sun and fire not revered by the Maori, 100  
 Superstition, Maori, 167  
 Superstitions and rites pertaining to sickness, 1  
 Tainha used in divination (note), 219  
 Taikehu, Account of, 157  
 Tainui, The coming of, 96  
 Takarangi, Death of, 156  
 Tamatea, Controversy concerning, 81

- Tamure*, the snapper (*pagrus*), 160; a play on the word, 87  
 Tangata-whenua of Whanganui, 182  
 Taniwha, a traditional monster, 181, 202  
 Tapoa, an abscess, 13  
 Tapohe, profanation of *tapu*, 20  
 Tarakumukumu, a demon of disease; also an ulcer affecting the thighs, 11  
 Ta-tatau, or heraldic marks at Aitutaki, Lieut.-Col. Gudgeon, 217  
 Tattooing, Peculiar, of the Ngai-tahu, 196  
 Telepathy among the Maoris, 100  
 Tenga, goitre, 13  
 Tikitura charm, 6  
 Toothache, Native remedies for, 15  
 Toretores, inflammation of the eyes, 15  
 Toriwai, watery eyes, 15  
 Transactions and proceedings, 104, 165  
 Tree, Story of a sacred, 58  
 Trees of life and death—Oromatau and Oromania, 195  
 Tuaimu spell, 3  
 Tuapa, a memorial post, 20  
 Tu-mata-rehurehu, loss of nerve through infringement of *tapu*, 3  
 TU-NUI-A-RANGI, Major H. P. The Iri karakia, 101  
 Tu-Whakaturi and his descendants, The doings of, 141  
 Tu-Whakaturi me ona uri, Nga mahi a, 136  
 TU-WHAWHAKIA, Te KORENGA. Whanganui historical notes, 136  
 Waipuna, the battle of, 151  
 Weapons, *mana* of, 55; used in divination, 55  
 What, charms to relieve choking or cure burns and wounds, 7  
 Whakahehe, removal of a bewitched subject from the sphere of influence, 20  
 Whakamomori (suicide), 150  
 Whakanoho manawa, a charm to retain the breath of life, 4  
 Whakapua, treatment of the apparently drowned with wood-smoke, 17  
 Whanganui historical notes. S. Percy Smith, 131  
 Whanganui, poetical names of: Te Awanui a rua, Te Wainui a Tarawera, Te Koura putaroa, 135. Te Awa a Taikehu, 158  
 Whare-kohanga, Lore of the. Eladon Best (Part I.), 205  
 Whare o aitua, Tradition of the, 207  
 Whatu, the "core" of a boil or sty, 13, 15  
 Whewhe, boils, 13  
 WHITE, TAYLOR. The word *moa* (note), 102  
 Whiti i te mate, Rite of, 2  
 Whiti, Te, his doctrine and practice, 177  
 Word-composition, Samoan, 24  
 Worms, intestinal, 17  
 Wounds, Maori treatment of, 16  
 Wounds, rapid recovery from, 7; charms and remedies for, 7

INSET.

Genealogical Table showing descent of the gods from Io, facing 210









THE UNIVERSITY LIBRARY  
UNIVERSITY OF CALIFORNIA, SANTA CRUZ

This book is due on the last **HOURLY** stamped below.

50m-8, '65 (F6282a8) 2374

NRLE

